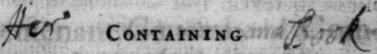
MASTER-KEY

TO Portal

POPERY.



- I. A Discovery of the most secret Practices of the Secular, and Regular Romilo Priests in their Auricular Confession.
- II. A true Copy of the Pope's yearly Bull of Indulgences and Pardon of Sins, to all those that serve in the War against the Enemies of the Romish Religion. The Explanation of the Bull. with some Remarks upon it.
- III. An Account of their Masses, privileg'd Altars, Transubstantiation, and Purgatory, and of the Means, the Priefts make use of, to delude the People.
- IV. Of the Inquisitors, and their Practices in several Instances.
- V. Of their Prayers, Adoration of Images, and Relicks.

Written by D. ANTONIO GAVIN, born and educated in Spain, some Years lecular Priest in the Church of Rome, and since 1715, Minister of the Church of England.

DUBLIN:

Printed by GEORGE GRIERSON, at the Two Bibles in Effex-Street, 1724.

MASTER-KEY LISCOUNT

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V. Of their Prayers, Adonicion of Images, and Reflects.

Allo to the Generals, Field Officers, and ali otaur Officers of the Army of the fald Kingdom. Written by D. ANTONIO GAFIN, born The effect of the Charles Rome and lines 1715, Minister of the Charles and Alaguar UTHOR.

as a fincere Acknowledgment of the many afternoons be not Pringeling Chool on Only place In the Two Bills

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His Excellency

LORD VISCOUNT SHANNON;

Lieutenant General and Commander in Chief of His Majesty's Forces in

IRELAND,

Under the

Lord Lieutenant.

Also to the Generals, Field Officers, and all other Officers of the Army of the said Kingdom.

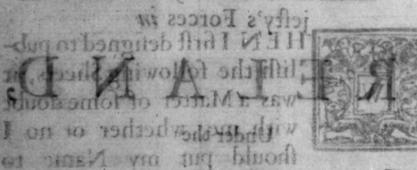
The following Sheets are humbly dedicated by the AUTHOR, as a sincere Acknowledgment of the many Favours he has received from them.

D. Antonio Gavin.



SHANNON;

Deutonant, General and Com-



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Body of Men, who would ender the self supplements of the third Kingdom. Reputation and Formy of the third Kingdom. The following Sheets are huns of bly dedicated by the Acknowledgment of the many Fragues he, has a fincere Acknowledgment of the many Fragues he, has

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PREFACE

he Event commonly has been, that even



HEN I first designed to publish the following Sheets, it was a Matter of some doubt with me, whether or no I should put my Name to

them; for if I did, I considered that I exposed my self to the Malice of a great Body of Men, who would endeavour on all Occasions to injure me in my Reputation and Fortune, if not in my Life; which last (to say no more) was no unnatural Suspicion for a Spaniard, and one in my Case, to entertain of some siery Zealots of the Church of Rome.

But on the other Hand, I foresaw, that if I concealed my Name, a great Part of the Benefit, intended to the Publick

by this Work, might be loft. For I have often observed, as to Books of this kind where Facts only are related (the Truth of which in the greatest Measure must depend on the Credit of the Relator,)that wherever the Authors out of Caution or Fear, have conceal'd themselves, the Event commonly has been, that even the Friends to the Cause, which the Facts Support, give but a cold Assent to them; and the Enemies reject them entirely as Calumnies, and Forgeries, without ever giving themselves the Trouble, of examining into the Truth of that, which the Relator dares not openly avow. On this Account, whatever the Consequence may be, I resolv'd to put my Name to this, and accordingly did so to the first Proposals, which were made for printing THE STATE OF SHIRLS OF THE YEAR

But by this Means, I am at the same Time obliged to say something in Vindication of my self, from several Aspersions which I lie under, and which indeed I have already in a great Degree been a Sufferer by, in the Opinion of many worthy Gentlemen. The first is, that I never the contract of the same and t

(vii.)

ver was a Priest, because I have not my Letters of Orders to produce. This, it must be confess'd, is a Testimonial without which no one has a Right, or can expect to be regarded as a Person of that Character; unless he has very convincing Arguments to offer the World, that, in his Circumstances no such Thing could reasonably be expected from him; and whether or no mine are such, I leave the World to Judge. My Case was this.

As foon, as it had pleased God by his Grace, to overcome in me the Prejudices of my Education, in favour of that Corrupt Church, in which I had been bred up, and to inspire me with a Resolution to embrace the Protestant Religion, I saw, that in order to preserve my Life, I must immediately quit Spain, where all Persons, who do not publickly profess the Romish Religion, are condemned to Death. Upon this I resolved to loose no Time in making my Escape, but how to make it, was a Matter of the greatest Difficulty and Danger: However I determined rather to hazard all Events, than either to continue in that Church,

OF

or expose my felf to certain Death; and accordingly made Choice of Disguises as the most probable Method of favouring my Escape. The first I made use of was the Habit of an Officer in the Army: And as I was fure, there would be strict Enquiry and Search made after me, I durst not bring along with me my Letters of Orders, which upon my being suspected in any Place, for the Person searched after, or on any other unhapny Accident, would have been an undeniable Evidence against me, and consequently would have condemned me to the Inquisition. By this Means I got safely to London, where I was most civilly received, by the Late Earl Stanbope, to whom, I had the Honour to be known when he was in Zaragoza. He told me, that there were some other new Converts of my Nation in Town, and that he hoped, I would follow the Command of Jesus to Peter, viz: When thou ant converted, Strengthen thy Brethren, world

Doon this I went to the Late Lord Bishop of Landon and by his Lordship's Order, his Domestick Chaplain examin-

ed me three Days together; and as I could not produce the Letters of Orders, He advis'd me to get a Certificate from my Lord Stanhope, that He knew me, and that I was a Priest, which I obtained the very same Day; and upon this Certificate, his Lordship received my Recantation after Morning Prayers, in his Chappel of Somerset House, and Licenced me to preach and officiate in a Spanish Congregation, composed of my Lord Stanhope, several English Officers, and the few Spanish Officers new Converts. My first Sermon, I had the Honour to dedicate to my Lord Stanbope, and was printed by Mr. William Bowyer, and was sold afterward, by Mr. Denoyer, a French Bookseller, at Erasmus's Head in the Strand. By virtue of this Licence, I preached two Years and eight Months, first in the Chappel of Queen's square Westminster, and afterwards in Oxenden's Chappel, near the Hay Market. But my Benefactor, desirous to settle me in the English Church, advised me to go Chaplain to the Preston Man of War, where I might have a great deal of Lei-Spanish

(x.)

fure to learn the Language; and being presented and approved by the Bishop of London, the Lords of the Admiralty, granted me the Warrant or Commission of Chaplain. Then his Lordship, the he had given me his Consent in Writing, to preach in Spanish, did enlarge it in the said Warrant of the Admiralty, which Licence I shall take Leave to insert here at large.

Hereas the Reverend Mr. Anthony Gavin, was recommended to me by the Right Honourable Lord Stanhope; and by the same and other English Gentlemen, I was certified, that the faid Reverend Mr. Gavin, was a fecular Priest, and Master of Arts, in the University of the City of Zaragoza, in the Kingdom of Arragon in Spain, and that they knew him in the faid City, and conversed with him Several Times: This is to certifie, that the faid Reverend Mr. Gavin, after having publickly and solemnly abjured the Errors of the Romish Religion and being thereupon by me reconciled to the Church of England, on the 3d. Day of January 173 He had then my Leave to officiate in the Spanish (xi.)

Spanish Language in the Chappel of Queen's square Westminster; and now being appointed Chaplain of His Majesty's Ship the Preston, has my Licence to preach in English, and to administer the Sacraments at Home and Abroad, in all the Churches and Chappels of my Diocess. Given under my Hand in London, the 13th. of July Signed, John London,

The Certificate, Licence, and Warrant, may be seen at any Time, for I

have them by me.

After that, the Ship being pur out of Commission, and my Lord Stanbope being in Hanover with the King, I came over to Ireland on the Importunity of a Friend, with a Delign to stay here 'till my Lord's return into England: But when I was thinking of going over again, I heard of my Lord's Death, and having in him loft my best Patron, I resolved to try in this Kingdom, whether I could find any Settlement: And in a few Days after, by the Favour of His Grace my Lord Archbishop of Cashel, and the Reverend diad

Dean Percival, I got the Curacy of Gowran which I served almost eleven Months, by the Licence of my Lord Bishop of Osfory, who afterwards, upon my going to Cork, gave me his Letters Dimisso-

I was in Cork, very near a Year serving the Cure of a Parish near it, and the Reverend Dean Maule being at that Time in London, and I being recommended to him, to preach in his Absence in his Parish Church of Shandon. He went to inquire about me to the Bishop of London, who and several other Persons of Distinction, were pleased to give me a good Character, as the Dean on my leaving him did me the Fayour to certify under his Hand, together with my

Now my Case being such, as I have represented it, I freely submit it to the Judgment of every Gentleman of Ingenuity and Candour, to determine, whether it could be expected from me, that I should have my Letters of Orders to show; and yet whether there can be any tolerable Reason to suspect my not having

been

been a Priest. I think it might be enough to silence all Suspicions on this Account, that I was received as a Priest into the Church of England, and Licenced as such, to preach and administer the Sacraments both in that Kingdom and this: And I hope no one can imagine, that any of the Bishops of the best constituted and governed Churches upon Earth, would venture to admit any Perfon to so facred a Trust, without their being fully satisfied that he was in Orders.

I shall on this Occasion beg leave to mention what the Bishop of London said to me; when I told him, I had not my Letters of Orders, but that my Lord Stanhope, and other Gentlemen of Honour and Credit, who knew me in my Native City of Zaragoza, would certifie, that I there was esteemed and Officiated as a Priest. Bring such a Certificate, said he, and I shall receive and Licence you; for I would rather depend on it, than any Letters of Orders you could produce, which for ought I could tell, you might have forged.

I hope what I have here faid, may convince even my Enemies, of my being a Clergyman: And how I have behaved my self as fuch, since I came into this Kingdom, I appeal to those Gentlemen I conversed with in Gowran, Gortroe, and Cork, and for this last Year and a half, to the Officers of Col. Barrel, Brigadier Napper, Col. Hawley, Col. Newton, and Col. Lanoe's Regiments, who, I am sure will do me Justice, and I defire no more of them; and upon an inquiry into my Behaviour, I flatter my self, that the Publick will not lightly give Credit, to the ill Reports spread abroad by my Eneraping Garavator tould be made on

Another Objection raised against me is, that I have perjured my self in discovering the private Confessions which were made to me. In one Point indeed they may call me perjured, and it is my Comfort and Glory, that I am so in it, viz. That I have broke the Oath I took, when I was Ordained Priest, which was to live and die in the Roman Catholick Faith. But as to the other Perjury charged upon me, they lie under a Mistake; for there

there is no Oath of Secrecy at all administred to Confessors, as most Protestants imagine. Secrecy indeed is recommended to all Confessors by the Casirists, and enjoyned by the Councils and Popes so strictly, that if a Confessor reveals (except in some particular Cases) what is confessed to him, so as the Penitent is discovered, he is to be punished for it, in the Inquisition; which, it must be owned, is a more effectual Way of enjoining secrecy than Oaths themselves.

However I am far from imagining, that because in this Case I have broken no Oath, I should therefore be guilty of no Crime, tho' I reveal'd every Thing which was committed to my Trust as a Confessor, of whatever ill Consequence it might be to the Penitent. No, such a Practice I take to be exceedingly Criminal, and I do from my Soul abhor it.

But nevertheless there are Cases where, by the Constitutions of the Church of Rome it felf, the most dangerous Secrets may and ought to be reveald: Such are those which are called, Reserved Cases, of which there are many; some reserved

to the Pope himself, as Herefy: Some to his Apostolical Commissary or his Deputy, as Incest in the first Degree: Some to the Bishop of the Diocess, as the Setting a Neighbour's House on Fire. Now in such Cases the Confessor cannot abfolve the Penitent, and therefore he is obliged to reveal the Confession to the Person, to whom the Absolution of that Sin is referved; tho' indeed he never mentions the Penitent's Name, or any Circumstance by which he may be difcovered.

Again, there are other Cases, (such as a Conspiracy against the Life of the Prince, or A traiterous Design to overturn the Government,) which the Confessor is oblig'd in Conscience and for the Safety of the Publick to reveal. I mit or ad angini

But besides all these, whenever the Penitent's Case happens to have any Thing of an uncommon Difficulty in it, common Prudence, and a due Regard to the faithful Discharge of his Office, will oblige a Confessor to discover it to Men of Experience and Judgment in Casuistry, that he may have their Advice how to proceed

Cit.

proceed in it: And this is what Confest fors in Spain not only may do, but are bound by the Word of a Priest to do, wherever they have an Opportunity of consulting a College of Consessors, or (as is it commonly called) a Moral A-Moubly to the Great Academy symbles

I believe it may be of some Service on the present occasion to, inform my Readers what those Moral Academys are, which are to be met with through Spain, in every City and Town, where there is a Number of Secular and Regular Priefts: But I shall speak only of those in the City of Zaragoza, as being the most per-

feetly acquainted with them.

A Moral Academy is a College or Afsembly confishing of several Father Confest fors, in which each of them proposes some moral Case which has happened to him in Confession, with an exact and partieular Account of the Confession without mentioning the Penitent's Name: And the Proponent having done this, every Member is to deliver his Opinion upon it. This is constantly practifed every Friday, from two of the Glock in the Afternoon, till

fix,

Cases proposed happen to be more or less difficult. But when there is an extraordinary intricate Case to be resolved, and the Members cannot agree in the Resolution of it; they send one of their Assembly to the Great Academy, which is a College composed of 16. Casuistical Doctors and 4. Professors of Divinity the most Learned and Experienced in Moral Cases that may be had; and by them the Case in debate is resolved, and the Resolution of it enter'd in the Books of the Academy by the Consent of the President and Members.

The Academy of the Holy Trinity, founded and very nobly endow'd by Archbishop Gamboa, is one of the most famous in the City of Zaragoza; and of it I was a Member for three Years. I was very young and unexpert in Cases of Conscience, when I was first licenced to be a Consessor; for the Pope having dispensed with 13. Months of the Time required by the Canons for the Age of a Priest, (for which I paid 60 Pistoles) I was ordained before I was 23. Years old, by Don Antonio

Archbishop of Zaragoza and Viceroy of Arragon; and at the same Time licensed by him to hear Consessions of both Sexes. In order then the better and more speedily to qualify my self for the Ossice, I thought it my prudentest way to apply, as soon as possible, to be admitted into this Learned society; and as it happen'd, I had interest enough to succeed.

Now among many Statutes left by the Founder to this Academy, one is this, viz. That every Person who is chosen a Member of it, is on his Admission to promise upon the word of a Priest, to give the whole Assembly a faithful Account of all the private Confessions he has heard the week before, which have any Thing in them difficult to be resolved; yet so as not to mention any Circumstance by which the Penitents may be known.

And for this end there is a Book, where the Secretary enters all the Cases propofed and resolved every Friday: and every third Year there is, by the Consent of the

Pre-

Prefident and Members of the Academy, and by the Approbation of the great One, a Book printed containing all the Cafes resolved for three Years before, and which is entituled, Compendium Casum moralium Academie S. S. Trinitatis. of The Academy of the Holy Trinity is always composed of 20 Members, so that every one may eafily perceive, that each of the Members may be acquainted in a Year or two, with many hundreds of private Confessions of all Ranks and Conditions of People, belides those which were made to themselves: Which Remark I only make by the by to farisfy fome Men who, I am told, find fault with me for pretending to impose on the Publick for genuine, several Confessions which were not made to my Self, and confequently for the Reality of which, I can have no sufficient Authority. deprished

Now after all that has been faid on this Head, I believe I need not be at much Trouble to vindicate my felf from the Imputation of any criminal breach of Secrecy; for if the Reader observes, that

Condits.

on the foregoing Grounds, there is no Confession whatever which may not lawfully be revealed (provided the Confesfor doth not discover the Penitent) he cannot in justice condemn me for publifting a few, by which it is morally impossible, in the present Circumstances, that the Penitents should be known. Had I been much more particular than I am in my Relations, and mentioned even the Names and every Thing elferil knew of the Persons, there would scarce be a possibility (considering the distance and little intercourse there is between this Place and Zaragoza) of their fuffering in any degree by it: and I need not observe that the chief, and indeed only Reason of enjoyning and keeping Secrecy, is the Hazards the Penitent may run by a Discovery. But I do assure the Reader, that in every Confession I have related, I have made use of seighed Names, and avoided every Circumstance by which I had the least cause to suspect the Parties might be found out. And l'affure him further, that most of the Cases here published by me, lare in their most material excuse Points,

Points, already printed in the Compendiums of that Moral Academy of which I was a Member.

As for the Reasons which moved me to publish this Book, I shall only say, that as the corrupt Practices, which are the Subject of it, first set me upon examining into the Principles of the Church of Rome, and by that means of renouncing them; so I thought that the making of them publick might happily produce the same Effect in some others.

I did design on this occasion to give a particular Account of the Motives of my Conversion and Leaving Spain; but being confined to 400 Pages, I must leave that and some other Things relating to the Sacraments of the Church of Rome, to a second Part, which I intend to print if the Publick thinks sit to encourage meior which I intend to print if the Publick thinks sit to encourage meior which I intend to print if the Publick thinks sit to encourage meior which I intend to print if the Publick thinks sit to encourage meior which I intend to print in the Publick thinks sit to encourage meior which I intend to print in the Publick thinks sit to encourage meior which is the print the public than the public than the public than the print the print the public than the print the prin

I must beg the Readers pardon for my Presumption in Writing in his own Language, on so short an Acquaintance as I have with it. I hope he will excuse

excuse the many Mistakes I may have committed in the Book, I shall be very well pleased to be told of; and I shall take the greater Care to avoid them in the second Part.



(a.iiia)

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MASTER-KEY

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POPERY

CHAP. I.

Of the Roman-Catholicks Auricular Confession.



Uricular Confession being one of the five Commandments of the Roman-Catholick Church, and a Condition necessarily required in one of their Sacraments; and being too an Article that will con-

tribute very much to the Discovery of many other Errors of that Communion, it may be proper to make use of the Master-Key, and begin

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with

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with it: And first of all, by the Father-Confessors,

who are the only Key-keepers of it.

Tho' a Priest cannot be licenc'd by the Canons of their Church, to hear Men's Confessions till he is thirty Years, nor to confess Women, till forty Years of Age, yet ordinarily he gets a Dipensation from the Bishop, to whom his Probity, Secrecy, and fober Conversation are represented, by one of the Diocesan (a) Examinators his Friend, or by some Person of Interest with his Lordship; and by that Means he gets Confessor's Licence, most commonly the Day he gets his Letters of Orders, viz. Some at three and twenty, and some at four and twenty Years of Age, not only for Men, but for Womens Confessions also. I say, some at three and twenty; for the Pope dispenseth with thirteen Months to those that pay a fumm of Money; of which I shall speak in another Place.

To Priests thus licenc'd, to be Judges of the Tribunal of Conscience, Men and Women do discover their Sins, their Actions, their Thoughts, nay their very Dreams, if they happen to be impure. I say, Judges of the Tribunal of Conscience; for when they are licenc'd, they ought to resolve any Case (let it be never so hard) proposed by the Penitent: And by this means it must often happen, that a young Man, who, perhaps, doth not know more than a few Definitions (which he hath learn'd in a little Manual of some casuistical Authors) of what is Sin,

⁽a) Those that are appointed by the Bishop, to examine those that are to be ordain'd, or Licenc'd to preach and hear Confessions.

should fit in fuch a Tribunal, to judge in the most intricate Cafes, the Confeiences of Men, and of Men too that may be his Mafters? 11 191 28 111A

I faw a Reverend Pather, (6) who had been eight and twenty Years Professor of Divinity in one of the most considerable (c) Universities of Spain and one of the most famous Men for his Learning, in that Religion; kneel down before a young (w) Priest of twenty four Years of Age, and confess his Sins to him. Who would not be furprised at them both? A Man fit to be the Judge, to act the Part of a Criminal before an igndrant Judge, who, I am fure, could scarcely then deliche Titles of the Summa Morales.

Nay, the Pope, notwithstanding all His Heal libility, doth kneel down before his Confessor. tells him his Sins, heareth his Correction, and and receives and performs whatever Penance he imposeth upon him. This is the only Difference between the Pope's Confessor, and the Confessors of Kings and other Persons, that all Confessors fit down to hear Kings and other Perfons, But the Pope's Confessor kneels down himself to hea the Holy Father What the Holy one upon Earth humble himself as a Sinner ! Holinets and Sin in one and the same Subject; is a plaid Contradiction in terms of the demand of the holy.

If we ask the Roman-Carholicks, why foller ned Men, and the Pope do lo? They will answer, that they do it one of Reverence to fuch a Sacraour joins; for Christ knew not Sin, but gave us

ban and

an example of clamility and Patience, Obedien

⁽b) Fr. James Garcia.
(c) The University of Zarageza in the Kingdom of Arragen in Spain; which according to their Historians, was built by Secrative (2) The thing happen'd to me when I was swenty four Years of A

ment, out of Humilitys and to give a Token and Testimony of their hearty Sorrow for their Sins. And as for the Pope, they fay, he doth it, to thew an Example of Humility, as Jesus Christ did, when he washed the Apostles Feet bearing

This Answer is true, but they do not fay the whole Truth in it; For belides the aforelaid Reasons, they have another, as Molina tells em (e) wise that the Penitent ought to submit entirely to his Confessor's Correction, Advice, and Penance ; and he excepts no body from this necessary Requisite of a true Penitent. .. Who would not be surprised (I say again) that a Man of noted Learning would submit himself to a young unexperienc'd Priest, as to a Judge of his Conscience, take his Advice, and receive his Cortells him his Sing hearet f sonang bas noitos

What would a Roman Catholick say, if he hould fee one of our learned Bishops go to the clege, to consult a young Collegian in a nice cant of Divinity; nay, to takehis Advice, and mit to his Opinion? Really the Romans would heartily laugh at him, and with a great cal of Reason; may he could say, that his ordship was not right in his Senses. What then a Protestant fay of those infatuated dearned en of the Church of Rome, when they do more If we ask the Ran Pologoup are at ale swall

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as for the Pope (I say) itis a damnable Opiour Jefus; for Christ knew not Sin, but gave us m Example of Humility and Patience, Obedience

⁽e) in his Moral Sames Chap. XVIII. of the Requisits of a true

and Poverty. He did wall the Apolles Feet and tho' we cannot know by the Scripture, when ther he did kneel down or not to wash 'em: Supl poling that he did the did it only out of a true Humility, and not to confess his Sins : But the Pope doth kneel down, not to give an Example of Humility and Patience, but really to confess his Sins : Not to give an Example of Obedience: for being Supremus Pontifex, he obeys no body, and assumes a Command over the whole World nor of Poverry; for Pope and Necessity dwells for from one another And if fome ignorant Roman Catholick should fay, that the Rope, as Pope, has ho Sin I we may prove the contrary with Gipniano de Valera (f) who gives an Account of all the Baltards of feveral Popes for many Years part The Hope's Baltards in Latin are called Nepotes. Now mind, O Reader, this common Saying in Latin among the Roman-Catholicks. Solent Cleriis The Priests wife ro call their own Sons, Confins or Nephews vand when we give thefe Instances to some of their learned Men (as I did to one in Landon) They fay Angelorum eft peccare, Hominumque peniterent e Itbelongsto Angels to fin, and to Men to repent he By this they acknowledge, that the Popelis a Sinner, and nevertheless they call him His Holiness, and the chief than good, especially to radra F yloH flom

Who then wou'd not be surprised to see the most Holy, Jesus Christ's Vicar on Earth, and the Infallible in whatever he says, and doth, sub-

ucashding it, was fo. To kill a Man throwing a Scone a

⁽f) The Lives of the Popes, and the Sacrifice of Male on W and

Min too, that has no when Power to correct him, to advise and impose a Penance upon the cost Holy one, than what his Holiness has been pleased to grant him? Every body indeed that has a leased to grant him? Every body indeed that has a leased to grant him? Every body indeed that has a lease of Sense of Religion, and reflects seriously that has a vilian of sense of religion, and reflects seriously that has a vilian of sense of religion, and reflects seriously that has a vilian of sense of religion, and reflects seriously that has a vilian of sense of religion, and reflects seriously that has a vilian of sense of religions and reflects seriously that has a vilian of sense of religions and reflects seriously that has a vilian of sense of religions and reflects seriously that has a vilian of sense of religions and reflects seriously that has a vilian of sense of religions and reflects seriously that has the religion of sense of religions and reflects seriously that has the religion of sense of religions and reflects seriously that has the religion of sense of religions and reflects seriously that has the religion of the religion of the religions and reflects seriously the religions and reflects seriously the religions and reflects seriously that has the religion of the religion of the religions and reflects seriously the religions and reflects seriously the religions are religions.

plant Ways and Methods they practile and obtains if the confessing of their Sins. There is a month the two Ranks of People, Lear hed and Their was. The Incarned confess by these three general Heads: Thought, Word, and Deed, redusing into our all forts of Sins. The Unlearned confiss by the can Commandments, discovering by ternal the mostal Sins, which they have committed fined their less Confession. I say shortal Sins of Sins of a final black, the Opinion of their calablicat Authors, the Opinion of their calablicat Authors with the Hall Waters. For the Discovery of the mortal Sins into Father Confession doth very much help the Reniterral For he, sometimes out of pure Zeal, but most commonly our of Curiostry, asks the like Questions, to know, whether they the remember all their Sins, or not I By these and the like Questions, the Contessors do note missioned than good, especially to the ignorant People of the good of the contessors and the like Questions, the Contessors do not be missing the like Questions, the Contessors do not be missing the like Questions, the Contessors do not be missing the like Questions, the Contessors do not be missing the like Questions and the Contessors do not be missing the like Questions and the Contessors do not be missing the like Questions and the like Questions and the Contessor do not be missing the like Questions and the Contessor do not be missing the like Questions and the lik

Perez, briberren, and salazar in his Compend. Moral. Sect. 13.

develor expectatis, gives a Catalogue of the venial Sins, and lays among others; that to eat Flesh in a Day prohibited by the Church,
without minding it, was so. To kill a Man throwing a Stone thro'
the Window, or being Drunk, by in the first Motion of his Pass
fron, are venial Sins, eye.

ple, and young Women; for, perhaps, they don not know, what simple Fornic ation is? What Vosluntary, or Involuntary Pollution? What impure Defire? What Sinful Motion of our Hearts? What Relapse, Reincidence, or Reiteration of Sins? and the like; and then by the Confessors indifferent Questions, the Penitents do learn things, of which they never had dreamed before; and when they come to that Tribunal with a sind cere ignorant Heart, to receive Advice and instruction, they go home with Light, Knowledge, and an Idea of Sins unknown to them before

I faid, that the Confessors do ask Questions, most commonly out of Curiosity, the they are warned by the casuiftical Authors to be prudent, discreet, and very cautious in the Questions they ask, especially, if the Penitent be a young Woman, or an ignorant; For as Pineda fays, (b) It is better to let'em go ignorant than instructed in new Sins. But contrary to this good Maxim, they are so indiscreet in this Point, that I saw in the City of Lisbon in Portugal a Girl of ren Years of Age coming from Church, ask her Mother what deflouring was? For the Father Confellor had ask'd her, whether she was deflowred or not? And the Mother more discreet than the Confessor, told the Girl, that the meaning was, whether the took Delight in finelling Flowers or not? and fo the stopped her Child's Curiofity. But of this, and many other Indifcretions I shall speak more particularly by and by mining

Now observe, that as a Penitent cannot hide any thing from the Spiritual Judge, else he would

⁽b) Tract, de Penir. Scft. 11 5, vii.

make a facrilegious Confession; so I cannot hide thing from the Publick, which is to be my Hearer, and the Temporal Judge of my Work, clie I should betray my Conscience: Therefore (to the best of my Memory, and as one that expeds to be called before the dreadful Tribunal of God: on Account of what I do now write and fay, if I do not fay and write the Truth from the bettom of my Heart) I shall give a faithful, plain Account of the Romans Auricular Confession, and of the most usual Questions and Answers between the Confessors and Penitents; and this I shall do in so plain a Style, that every Body may go along with me, all the with the will our to !!

And first of all, it is very proper to give an Account of what the Penitents do, from the time they come into the Church, 'till they begin their Confession. When the Penitent comes into the Church, he takes Holy-Water, and fprinkles his Face, and making the Sign of the Crofs; fays, Per fignum Crucis de Inimicis nostris libera nos Deus noftere In Nomine Patris, et Filii, et Spiritus Sancti. Amen. i. e. By the Sign of the Cross, deliver us our God from our Enemies, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Then the Penitent goes on, and kneels down before the great Altar, where the great Hoft (of which I shall speak in another place) is kept in a neat, and rich Tabernacle, with a Brass, or Silver Lamp hanging before it, and burning continually Night and Day. There he makes a Prayer, first to the Holy Sacrament of the Altar (as they call it) after to the Virgin Mary, and to the Titular Saints of the Church. Then he turns about upon his Knees, 2011

and visite five Altars, or if there is but one Altar in the Church, five times that Altar, and says before each of 'em five times,' Pater noster, &c. and five times, Mue Maria &c. with Gloria Patri, &c. of the Sign of the arose in the Sign of the Crois in the arose and niege.

Then he rifeth and goes to the Confessionary, the confessing Place, where the Confessor fits in a Chair like our Hackney Chairs, which is most commonly placed in some of the Chappels and in the darkest place of the Church. The Chairs, generally speaking, have an Iron Grate at each side, but none at all before; and some days of Devotion, or on a great Feltival, there is fuch rents ar once about the Chair, one at each Grate, and t'other at the Door, the only one confesses ar a rime, whifpering in the Confessor's Ear, than the others should not hear what he lays; and when one has done, the tother begins, and fo on: But. most commonly, they confess at the Door of the Chair, one after another; for thus, the Confesses has opportunity of knowing the Penitent And the many Gentlewomen either out of Baffield nels, or Shame, or Modesty, doendeavourto bide their Faces with a Fan, or Veil, norwithstanding all this, they are known by the Confesion, who if curious, by crafty Queltions, brings em to tell Act of Confession; or elfe he exammes their Fa ces, when the Confession is over, whill the Pa nitents are killing his Hand, or Sleeves and if he cannot know em this way, he goes himself to oblig d to shew his Face, is known by the curia private view and defign, as will appear at the

end of some private Confessions in Abaut O oning

The Penitent, then, kneeling, bows himself to the Ground before the Confessor, and makes again the Sign of the Cross in the aforesaid form; and having in his Hand the Beads, or Rosary of the Virgin Mary, begins the general Confessor of Sins, which some say in Latin, and some in the Vulgar Tongue; therefore it seems proper to give a Copy of it both in Latin and English.

Semper Virgini, Beato Michaeli Archangelo, Beato Joanni Baptiste, Sanctis Apostolis Petro, et Paulo, Omnibus Sanctis, et tibi, Pater, quia peccavi nimis Cogitatione, Kerbo, et Opere, med Culpa, med Culpa, med maxima Culpa; Ideo precor Beatam Mariam Semper Virginem, Beatum Michaelem Archangelum, Beatum Joannem, Baptistam, Sanctos Apostolos Petrum et Paulum, Omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum Nostrum. Amen.

I do Confess to God Almighty, to the blessed Mary always a Virgin, to the blessed Archangel Michael, to the blessed fobn Baptiss, to the Holy Apostles Reter and Paul, to all the Saints, and to thee, O Father, that I have too much singled by Thought, Word, and Deed, by my Fault, by my greatest Fault: Therefore I beseech the blessed Mary always a Virgin, the blessed Archangel Michael, the blessed John Baptiss, the Holy Apostles Pater and Paul, all the Saints, and thee, O Father, to pray God our Lord for me. Amen.

Lord for me. Amen.

This done; the Penitent raises himself from his Prostration to his Knees, and touching with his Lips

Lips, either the Ear, or the Check of the Spiritual Father, begins to discover his Sins by the ten Commandments. And here it may be necessary to give a Translation of their ten Commandments. Word for Word.

THE Commandments of the Law of God are ten: The three first do pertain to the Honour of God; and the other seven to the Benefit of our Neighbour. The first seven to the Benefit of our Neighbour.

The I. Thou shalt Love God above all things. In

II. Thou shalt not Swear A soven bus ; anoth

III. Thou fhalt Sanctific the Holy Days.

IV. Thou shalt Honour Father and Mother

Thou fhalt not Kill, yell on no dound

VI. Thou shalt not commit Fornication. 3d T

can that Day, and clear ton that und T. IIV

VIII. Thou shall not bear false Witness, nor

18. Thou shalt not cover thy Neighboursd

Thou shalt not cover the Things which a mong em, a greater Diversity on may judge by the following Account.

These ten Commandments are compris'd in two; viz. To serve and love God, and thy Neighbour as thy self. Amen.

Now not to forget any thing, that may infiruct the Publick, it is to the purpose to give an
Account of the little Childrens Confessions I
mean of those, that have not yet attained the serventh year of their Age; for at seven, they begin,
most commonly, to receive the Sacrament, and

confess in private with all the Formalities of their Church.

There is in every City, in every Parish, in every Town, and Village, a Lent-Preacher; and the e is but one Difference among them, viz. that some Preachers do preach every Day in Lent; fome three Sermons a Week; fome two, viz. on Wednesdays and Sundays, and some only on Sundays, and the Holy Days that happen to fall in Lent. The Preacher of the Parish pitcherhupon one Day of the Week, most commonly, in the middle of Leut, to hear the Childrens Confeffions; and gives Notice to the Congregation the Sunday before, that every Father of a Family may fend his Children, both Boys and Girls, to Church, on the Day appointed in the Afternoon. The Mothers dreis their Children the best they can that Day, and give them the Offering Money for the Expiation of their Sins. That Afternoon is a Holy Day in the Parish, not by Precept, but by Cultom, for no Parishioner, either Old or Young, Man or Woman misseth to go and hear the Childrens Confessions. For it is reckon'd among 'em, a greater Diversion than a Comedy, as you may judge by the following Account.

The Day appointed, the Children repair to Church at three of the Clock, where the Preacher is waiting for them with a long Reed in his Hand; and when all are together, (sometimes 170 in Number, and sometimes less) The Revd. Father placeth 'em in a Circle round himself, and then kneeling down (the Children, also doing the same,) makes the Sign of the Cross, and says a shore Prayer. This done, he exhorteth the Children to hide no Sin from him, but to tell him

all they have committed. Then he strikes with the Reed the Child, whom he deligns to confess the first, and asks him the following Questions.

Confessor. How long is it since you last Con-

Boy, Father, a whole Year, or the last Lent of Conf. And how many Sins have you commit-

ed from that time till now?

Now the Confessor asks round about.

Conf. And you? some identification to work the

Boy. A thousand and ten.

Another will fay a Bag full of fmall Lies, and ten big Sins; and so one after another answers, and tells many childish things.

Conf. But pray, you fay, that you have committed ten big Sins, tell me, how big?

Boy. As big as a Tree.

Conf. But tell me the Sins.

Boy. There is one Sin I committed, which I dare not tell your Reverence before all the People; for fome body here prefent, will kill me, if he hea-

Conf. Well, come out of the Circle, and tell

it me.

Conl

They both go out, and with a loud Voice, he tells him, that such a Day he stole a Nest of Sparrows from a Tree of another Boys, and that if he knew it, he would kill him. Then both come again into the Circle, and the Father asks other Boys and Girls fo many ridiculous Questions, and the Children answer him so many pleasant, innocent things, that the Congregation laughs all the While. One will fay, that his Sins are Red, another that one of his Sins is White, one Black,

and one Green, and in these trisling Questions they spend two Hours time. When the Congregation is weary of laughing, the Confessor gives the Children a Correction, and bids 'em not to sin any more, for a black Boy takes along with him the wicked Children: Then he asks the Offering, and after he has got all from 'em, gives 'em the Penance for their Sins. To one he says, I give you for Penance, to eat a sweet Cake, to another, not to go to School the Day following. To another, to desire his Mother to buy him a new Hat, and such things as these, and pronouncing the Words of Absolution, he dismissent the Congregation with Amen, so be it, every Year.

These are the first Foundations of the Romish Religion for Youth. Now, O Reader, you may make Restections upon it, and the more you will restect, so much the more you will hate the Corruptions of that Communion, and it shall evidently appear to you, that the serious religious Instruction of our Church, as to the Youth, is reasonable, solid, and without Reproach. O that all Protestants would remember the Rules, they learn'd from their Teachers in their youth, and practise 'em while they live! Sure I am, they should be like Angels on Earth, and blessed for

ever after Death in Heaven.

From Seven till Fifteen, there is no extraordinary Thing to say of young People, only that from seven Years of age, they begin to confess in private, and receive the Sacrament in publick. The Confessors have very little Trouble with such young People, and likewise little Profit, except with a Puella, who sometimes begins at twelve Years the Course of a lewd Life, and then the

Con-

Confessor finds Business and Profit enough, when she comes to confess. Now I come to give an Account of several private Confessions of both Sexes, beginning from People of sisteen Years of Age. The Confession is a Dialogue between the Spiritual Father and the Penitent; therefore I shall deliver the Confessions in a way of Dialogue. The Letter C. signifies Confessor, and several other letters, the Names of the Penitent.

The first Confession is of a young Woman in Zaragoza, whom I shall call Mary. And this I set down chiefly to shew the common Form of their confessing Penitents: The Thing was not publick; and therefore I give it under a supposed Name.

Confessor. I Ow long is it since you last con-

Mary. It is two Years and two Months.

Conf. Pray, do you know the Commandments of our Holy Mother the Church?

Mary. Yea, Father.

Mary. The Commandments of our Holy Mother the Church, are five. I. To hear Mass on Sundays and Holy-days. It. To confess at least once in a Year, and oftner if there be Danger of Death. III. To receive the Eucharist. IV. To Fast. V. To pay Tithes and Primitia.

Conf. Now rehearse the Seven Sacraments.

Mary. The Sacraments of the Holy Mother the Church are Seven. I. Baptism. II. Confirmation. III. Penance. IV. The Lord's Supper.

^{*} Primitia is to pay, besides the tenth, one thirtieth Part of the Fruits of the Earth, towards the Repair of the Church-Vestments, esc.

V. Extreme Unction. VI. Holy Orders. VII. Mathe comes to confels. Now I county violent

Conf. You fee in the fecond Commandment of the Church, and in the third, among the Sacraments, that you are obliged to confess every Year. Why, then, have you neglected fo much longer a Time to fulfil the Precept of our Holy ignifies Confesior, and SyradioM

Mary. As Tam young, and a great Sinner, I was ashemed, Reverend Father, to confess my Sins to the Priest of our Parish, for fear he should know me by some Passages of my Life, which would be prejudicial to me, and to several other Persons

Conf. But you know that it is the indispensable Duty of the Minister of the Parish, to expose in the Church, after Easter, all those that have not confess'd, nor received the Sacrament before that

Time.

Mary. I do know it very well; but I went our of the City towards the middle of Lent, and I did not come back again till after Easter; and when I was ask'd in the Country, whether I had confess'd that Lent or not? I said, that I had done it in the City: And when the Minister of the Parish did ask me the same Question, I told him, that I had done it in the Country: So with this Lie, I freed my felf from the publick Centure of the Church.

Conf. And did you perform the last Penance

the Earth, t Out de ihe Repair of the Church-Veftmente,

Mary. Yea, Father, but not with that Exactnels I was commanded.

Conf. What was the Penance 3 and may a stanting

Mary. To fast three Days upon Bread and Water, and to give ten Reals of Plate, (i) to fay five Masses for the Souls in Purgatory. I did perform the first part, but not the second, because I could not get Mony for it, unknown to my Pa-Conf. Do you promise me to perform it, as

foon as you can? I adolle modal vive

Mary. I have the Mony here, which I will leave with you, and you may fay, or order ano-

ther Priest to say the Masses.

Conf. Very well: But tell me now, what reafon have you to come to confess out of the time appointed by the Church? Is it for Devotion, to quiet your Conscience and meerely to make your Peace with God Almighty, or for some worldly End?

Mary. Good Father, pity my Condition, and pray put me in the right way of Salvation, for I am ready to despair of God's Mercy, if you do not quiet and ease my troubled Conscience. Now I will answer to your Question: The reason is, because a Gentleman, who under promise of Marriage, has kept me these two last Years, is dead two Months ago; and I have resolved in my Heart, to retire my felf into a Monastery, and to end there my Days, ferving God and his Holy Mother the Virgin Mary.

Conf. Do not take any Resolution precipitately, for, may be, if your passion grows cool, you'll alter your Mind; and I suspect with a great

to flod advertise A company of

⁽i) A Real of Plate is about seven pence of our Mony in Ireland.

deal of Reason, that your Repentance is not sincere, and that you come to confess out of sorrow for the Gentleman's death, more than out of sorrow for your Sins; and if it be so, I advise you, to take more time to consider the State of your Conscience, and to come to me a Fortnight hence.

Mary. My Father, all the World shall not alter my Mind, and the daily Remorse of my Conscience brings me ro your Feet, with a full Resolution to consess all my Sins in order to obtain Absolution, and to live a new Life hereafter.

Conf. If it is so, let us in the Name of God begin the Confession, and I require of you, not to forget any Circumstance of Sin, which may contribute to ease your Conscience. And above all, I desire of you, to lay aside Shame while you confess your Sins; for, suppose that your Sins exceed the Number of Stars, or the Number of the Sands of the Sea, God's Mercy is Infinite, and accepts of the true Penitent Heart, for he wills not the Death of a Sinner, but that he should repent and turn to him.

Mary. I do design to open freely my Heart to you, and to follow your Advice, as to the

Spiritual Course of my Life.

leab

Conf. Begin then by the first Commandment.

Mary. I do 'confess in this Commandment,
that I have not loved God above all things; for
all my Care these two Years past, has been to
please Don Francisco in whatever thing, he did
desire me: And to the best of my Memory Idid
not think of God, nor of his Mother Mary, for
many Months together.

Conf. Have you constantly frequented the Assemblies of the faithful, and heard Mass, on Sun-Mary. No Father: Sometimes I have been four

Months without going to Church.

Conf. You have done a great Injury to your Soul, and you have given great Scandal to your

Neighbours.

Mary. As for the first, I own it; as for the fecond, I have avoided it; for every Sunday, and Holy Day, I went out in the Morning, and in fo populous a City, they could not know the Church, I use to resort to.

Conf. Did it come into your Mind all this while, that God would punish you for your

Sins?

Mary. Yea Father: But the Virgin Mary is my Advocate, I keep her Image by my Bed fide, and use to address my Prayer to her every Night before I go to Bed, and I had always a great hope in her.

Conf. If your Devotion to the Virgin Mary, is fo fervent; you must believe, that your Heart is moved to Repentance, by her Influence and Mediation; and I charge you, to continue the fame Devotion while you Live, and fear nothing afterwards.

Mary. that is my Defign.

Conf. Go on.

Mary. The Second Commandment is: Thou shalt not Swear. Inever was guilty of Swearing, but I have a Custom of faying, Such a thing is fo, as sure as there is a God in Heaven: And this I repeat very often every Day.

Conf. That is a finful Custom, for we cannot swear, nor affirm a Thing by Heaven, or Earth, as the Scripture tells us; and less by him, who has the Throne of his Habitation in Heaven: So you must break of that Custom, or else you commit a Sin every time you make use of it. Go on.

mit a Sin every time you make use of it. Go on.

Mary. The third is: Thou shalt Santtifie the
Holy Days. I have told you already, my spiritual Father, that I have neglected some time. to
go to Mass, four Months together; and, to the
best of my Memory, in these two Years and two
Months, I have missed sixty Sundays and Holy
Days going to Mass, and when I did go, my
Mind was so much taken up, with other Diversions, that I did not mind the requisite Devotion, for which I am heartily sorry.

Conf. I hope, you will not do fo for the fu-

ture, and fo go on.

Mary. The fourth is: Thou shalt Honour Father and Mother. I have Father and Mother; as to my Father, I do love, honour and fear him; as to my Mother, I do confess, that I have answer'd and acted contrary to the Duty, Respect and Reverence due to her; for her suspecting and watching my Actions and false Steps, and giving me a Christian Correction, I have abus'd her, nay sometimes, I have listed up my Hand to threaten her; and these Proceedings of mine towards my good Mother, torture now my Heart.

Conf. am glad to observe your Grief, and you may be sure, God will forgive you these and other Sins upon your hearty Repentance, if you per-

servere in ir. Go on.

Mary. The fifth is: Thou shalt not Kill. I have not transgressed this Commandment effectively.

tively and immediately, but I have done it affectively and mediately, and at second-hand; for a Gentlewoman, who was a great Hindrance to my Designs, once provoked me to such a pitch, that I put in Execution all the Means of revenge I could think of, and gave ten Pistoles to an Assassine to take away her Life.

Conf. And did he kill her & had about any

Mary. No Father, for the kept her House for three Months, and in that Time we were reconciled, and now we are very good Friends.

Conf. Have you ask'd her Pardon, and told

I was ready to promile, never of ngilad ruoy rad

Mary. I did not tell her in express Terms, but I told her that I had an ill Will to her, and that at that Time, I could have killed her, had I got an Opportunity for it: For which I heartily begg'd her Pardon; she did forgive me, and so we live ever fince like two Sisters.

Conf. Go on strow bas tran H sid at sura roa

Mary. The Sixth. Thou shalt not commit Fornication. In the first Place, I do confess that I have unlawfully convers'd with the said Don Francisco for two Years, and this unlawful Commerce has made me fall into many other Sins.

Conf. Did he promise solemnly to marry you?

Mary. He did, but could not perform it, while

their your to but

his Father was alive.

Conf. Tell me, from the Beginning to the Day of his Death, and to the best of your Memory, your sinful Thoughts, Words, Actions, nay, your very Dreams about this Matter.

Mary, Father, the Gentleman was our Neighbour, of a good Family and Fortune, and by means of the neighbourly Friendship of our Pa-

rents

rents, we had the Opportunity to talk with one another as often as we pleafed. For two Years together we loved one another with Innocence; but at last he discover'd to me one Day, when our Parents were abroad, the great Inclination he had for me; and that that having grown to a Paffion, and this to an inexpressible Love, he could no longer hide it from me: That his Defign was to marry me, as foon as his Father should die, and that he was willing to give me all the Proofs of Sincerity and unfeigned Love, I could defire from him. To this I answered, that if it was fo, I was ready to promife, never to marry another, during his Life: To this, he took a Crucifix in his Hands, and bowing down before an Image of the Virgin Mary, called the four Elements to be Witnesses of the Sincerity of his Vows, nay, all the Saints of the heavenly Court, to appear against him in the Day of Judgment, if he was not true in his Heart and Words; and faid, that by the Crucifix in his Hands, and by the Image of the Virgin Mary, there prefent, he did promife and fwear never to marry another during my Life. I answered him in the same manner; and ever fince, we have lived with the Familiarities of Husband and Wife. The Effect of this reciprocal Promise was the Ruin of my Soul, and the Beginning of my finful Life; for everfince, I minded nothing elie, but to please him and my felf, when I had Opportunity for it.

Canf. How often did he visit you?

Mary. The first Year he came to my Room every Night, after both Families were gone to Bed; for in the Vault of his House, which joins to ours, we dug one Night through the Earth, 2-1001

and made a Passage wide enough for the Purpose, which we covered on each side with a large earthen Water-Jarr; and by that means he came to me every Night. But my Grief is double, when I consider, that, engaging my own Maid into this Intrigue, I have been the Occasion of her Ruin too; for by my ill Example, she lived in the same Way with the Gentleman's Servant, and I own, that I have been the Occasion of all her Sins too.

Conf. And the second Year did he visit you so

Mary. No Father; for the Breach in the Vault was discovered by his Father, and was stopped immediately; but no body suspected any Thing of our Intimacy, except my Mother, who from something she had observed, begun to question me, and afterwards became more suspicious and watchful.

Conf. Did any Effect of these Visits come to

Mary. It would, had I not been so barbarous and inhuman to prevent it, by a Remedy I took, which answer'd my Purpose.

Conf. And how could you get the Remedy,

there being a rigorous Law against it?

Mary. The procuring it, brought me into a yet wickeder Life; for I was acquainted with a Fryar a Cousin of mine, who had always expressed a great Esteem for me; but one Day after Dinner, being alone, he began to make love to me, and was going to take greater Liberties than ever he had done before: I told him, that if he could keep a Secret, and do me a Service, I would comply with his Desire. He did promise me to

do it upon the Word of a Priest. Then I told him my Business, and the Day after he brought me the necessary Medicine; and ever since, I was freed from that Uneasiness, I have lived the same Course of Life with my Cousin; nay, as I was under such an Obligation to him, I have ever since been obliged to allow him many other Liberties in my House.

Conf. Are those other Liberties he took in

your House, finful or not?

Mary. The Liberties that I mean, are, that he defired me to gratifie his Companion too feveral times, and to confent that my Maid shou'd fatisfie his Lusts; and not only this, but, by defiring me to corrupt one of my Friends, he has ruined her Soul; for being in the same Condition I had been in before, I was obliged, out of fear, to furnish her with the same Remedy, which produced the same Effect. Besides these wicked Actions, I have robbed my Parents, to supply him with whatever Mony he demanded.

Conf. But as to Don Francisco, pray tell me,

how often did he visit you fince ?

Mary. The second Year he could not see me in private but very seldom, and in a sacred Place; for having no Opportunity at home, nor abroad, I used to go to a little Chappel out of the Town; and having gained the Hermit with Mony, we continued our Commerce that way, for six or eight times the second Year.

Conf. Your Sins are aggravated, both by the Circumstance of the sacred Place, and by your Cousin's being a Priest, besides the two Murthers committed by you, one in your self, and t'other

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in your Friend. Now go on, if you have any

more to fay upon this Subject. I storik you to

Mary. I have nothing else to fay, as to the Commandment, but that I am heartily forry for

Conf. Go on it belordings noy orall two

Mary. The Seventh: Thou Shalt not fleal. I have nothing to confess in this Commandment, but what I have told you already, i. e. that I have stoln many things from my Father's Honse, to fatisfie my Coulin's thirst of Mony; and that I have advised my Friend to do the same s tho this was done by me, only for fear that he fhould expole us, if we had not given him what he did defire.

Conf. And do you design, to continue the fame Life with your Coulin for fear of being difcovered?

Mary. No, Father: for he is fent to another Convent to be Professor of Divinity for three Years, and if he comes back again, he shall find me in the Monastery; and then I will be safe, and free from his wicked Attempts. of the biove of bac

Conf. How long is it fince he went away?

Mary. Three Months and his Companion is dead; so, God be thanked, I am without any Apprehension or Fear now, and I hope, to see my good Defign accomplished.

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Conf. Go on.

Mary. The Eighth is. Thousbalt not bear false Witness, nor lie. The Ninth. Thoushalt not covet thy Neighbour's Wife. The Tenth. Thou shalt on not covet the Things which are Another's. I know nothing in these three Commandments, that trouble my Conscience: Therefore I conclude a

by confessing in general and particular all the Sins of my whole Life committed by Thought, Word and Deed, and I am heartily forry for them all, and ask God's Pardon and your Advice, Penance and Absolution. Amen.

Conf. Have you transgress'd the fourth Com-

mandment of the Church?

Mary. Yea, Father; for I did not fast as it prescribes, for though I did abstain from Flesh, yet I did not keep the Form of falling these two Years past; but I have done it fince the Gentleman's Death!

Conf. Have you this Year taken the Bull of Indulgences?

Mary. Yea, Father.

Conf. Have you visited five Altars, the Days appointed by his Holinels to take a Soul out of Purgatory?

Mary. I did not for several Days.

Conf. Do you promise me, as a Minister of God, and as if you were now before the Tribunal of the dreadful Judge, to amend your Life, and to avoid all the Occasions of falling into the fame, or other Sins, and to frequent for the future this Sacrament, and the others, and to obey the Commandments of God, as Things absolutly necessary to the Salvation of your Soul?

Mary. That is my Defign with the Help of God, and of the bleffed Virgin Mary in whom I

put my whole Trust and Confidence.

Conf. Your Contrition must be the Foundation of your new Life, for if you fall into other Sins after this fignal Benefit, you have received from God, and his bleffed Mother, of calling you to Repentance, it will be a hard Thing for you, to obtain

obtain Pardon and Forgivenels. You see God has taken away all the Obstacles of your true Repentance; pray, ask continually his Grace, that you may make good use of these heavenly Favours. But you ought to consider, that the you shall be freed by my Absolution, from the eternal Pains your manifold Sins deserve, you shall not be free from the Sufferings of Purgatory, where your Soul must be purified by Fire, if you in this present Life do not take Care, to redeem your Soul from that terrible Flame, by ordering some Masses for the Relief of the Souls in Purgatory.

Mary. I design to do it, as far as it lies in my

Power.

Conf. Now to shew your Obedience to God and our Mother the Church, you must perform the following Penance: You must fast every fecond Day, to mortifie your Lusts and Passions, and this for the Space of two Months. You must vifit five Altars every fecond Day, and one privileg'd Altar, and fay in each of 'em five times, Pater noster &c. and five times, Ave Maria &c. You must say too every Day for two Months time three and thirty times the Creed, in Honour and Memory of the three and thirty Years, that our Saviour did live upon Earth; must confess once a-Week; that by the Continuance of these spiritual Exercises, your Soul may be preserv'd from several Temptations, and may be happy for ever.

Mary. I will do all that with the Help of God. Conf. Say the Act of Contrition, while I ab-

folve you.

Mary. O God, my God, I have finned against thee, I am heartily forry &c.

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Conf.

Conf. Our Lord Jefus Christ absolve thee, and by the Authority given me, I absolve thee. &c. rance; pray, ask continually his Grace, timemAn

may make good use of these heavenly Faybure. The Second. Aprivate Confession of a Woman to a Fryer of the Dominican Order laid down in Writing before the moral Academy 1710, and the Opinions of the Members about it, the Perfon was not known, therefore I shall call her fent Life do not take Care, to redeensronosloni

Leonore did confess to F. Joseph Riva the folfes for the Relief of the SoulsoniobliM gniwol

NY Reverend Father, I come to Leonore. this Place to make a general Confession of all the Sins I have committed in the whole Course of my Life, or of all those I can remember.

Conf. How long have you been in preparing

your felf for this general Confession?

Leon. Eight Days.

Conf. Eight Days are not enough to recollect your felf, and bring into your Memory all the

Sins of your Life.

Len. Father have patience till you hear me, and then you may judge, whether my Confession,

be perfect, or imperfect.

Conf. And how long is it fince you confess'd the

last time

Leon. The last time I confess'd, was the Sunday before Easter, which is eleven Months and twenty Days.

Conf. Did you accomplish the Penance then

Mary. O God, my God.

imposed upon you?

Leon. Yea, Father.

Conf. Begin then your Confession.

Leon. I have neglected my Duty towards God, by whose holy Name I have many times sworn. I have not sanctified his Holy-days as I was oblig'd by his Law, nor honoured my Parents and Superiors. I have many and many times desired the Death of my Neighbours, when I was in a Passion. I have been deeply engaged in amorous Intrigues with many People of all Ranks, but these two Years past most constantly with Don Pedro Hasta, who is the only Support of my Life.

have so long neglected to come to confess, and I do expect, that you will tell me all the Circumstances of your Life, that I may judge the pre-

fent State of your Conscience?

Leon. Father: As for the Sins of my Youth till I was 16 Years of Age, they are of no great Confequence, and I hope, God Almighty will pardon me. Now my general Confession begins from that Time, when I fell into the first Sin,

which was in the following Manner.

The Confessor of our Family was a Franciscan Fryer, who was absolute Master in our House; for my Father and Mother were entirely governed by him. It was about that Time of my Life I lost my Mother; and a Month after her my Father died, leaving all his Substance to the Father Confessor to dispose of at his own fancy, reserving only a certain Part which I was to have to settle me in the World, conditionally that if I was obedient to him. A Month after my Father's Death, on pretence of taking Care of every thing that was in the House, he ordered a Bed for

for himself in the Chamber next to mine, where my Maid also used to lye. After Supper, the first Night he came home, he addrest himself thus to me. My Daughter, you may with Reafon call me your Father, for you are the only Child your Father left under my Care. Your Patrimony is in my Hands, and you ought to obey me blindly in every thing : So in the first Place, order your Maid's Bed to be removed out of your own Chamber into another. Which being done accordingly, we parted and went each one to our own Room; but an Hour was fcarcely past away, when the Father came into my Chamber, and what by Flattery and Promifes, and what by Threatnings, he depriv'd me of the best Patrimony, my Innocence. We continued this Course of Life till, as I believe he was tired of me; for, two Months after, he took every Thing out of the House, and went to his Convent, Where he died in ten days Time; and by his Death, I lost the Patrimony left me by my Father, and with it all my Supports, and as my Parents had spared nothing in my Education, and I had always been kept in the greatest Affluence of every Thing, you may judge how I was affected by the miserable Circumstances I was then left in, with Servants to maintain, and nothing in the World to supply even the necessary Expences of my House. This made me the more ready to accept of the first Offer should be made me, and my Condition being known to an Officer of the Army, he came to offer me his humble Services. I comply'd with his Defire, and fo for two Years we lived together, till at last he was obliged to repair to his Regiment then quarter'd

in Catalonia; and tho' he left me appointments, more than fufficient for my fubliftance, during his absence; yet all our correspondence, was soon broken off by his Death, which happen'd foon after. Then, refolving to alter my Life and Conversation, I went to confest, and after having given an Account to my Confessor of my Life, he, asking my Name, didpromife to come next Day to fee me, and to put me into a comfortable and Creditable way offiving. I was very glad to get such a Patron, and so the next Day, I did wait at home for The Father came, and after various Difcourses, he took me by the hand into my Chamber, and told me, that if I was willing to put in his Hands my Jewels, and what other things of Value, I had got from the Officer, he would engage to get a Gentleman fuitable to my Condition to marry me. I did every thing as he defired me, and fo taking along with him all I had in the World, he carried them to his Cell. The next Day he came to fee me, and made me another Proposal very different from what I expected; for he told me, that I must comply with his Defire, or elfe he would expose me, and Inform against me before the holy Tribunal of the Inquifition: So rather than incurr that Danger I did for the space of six Months, in which, having nothing to live upon, (for he kept my Jewels) I was obliged to abandon my felf, to many other Gentlemen, by whom I was maintained.

At last he left me, and I still continued my wicked Life, unlawfully conversing with married, and unmarried Gentlemen a whole Year and not daring to confess for fear to go to find the

fame fuccess in another Confessor.

Conf. But how could you fulfil the precept of the Church, and not be exposed in the Church

after Eafter, all that while?

Leon. I went to an old easy Father, and promis'd him a Pistole, for a Certificate of Confession, which he gave me, without further inquiring into the Matter; and fo I did fatisfie the Curate of the Parish with it But last year I went to confess, and the Confessor was very strict, and would not give me Absolution, because I was an habitual Sinner, but I gave him five Pistoles for ten Mailes, and then he told me, that a Confessor's Duty was to take care of the Souls in Purgatory, and that upon their Account, he could not refule me Absolution; so by that way I escaped the cenfure of the Church

Conf. How long is it fince you broke off your

to minty me. I did every

finful Life?

Leon. But fix Weeks.

fear to go to find the

Conf. I cannot absolve you now, but come again next Thursday, and I will consult upon all the Circumstances of your Life, and then I will

absolve you.

Leon. Father, I have more to fay: For I stole from the Church a Chalice, by the Advice of the faid Confessor, and he made use himself of the Mony, 1 got for the Silver which I cut in pieces; and I did converse unlawfully several times in the Church with him. To this I must add an infinite number of Sins by Thought, Word and Deed 1 have committed in this time, ofpecially with the last Person of my aquaintance, tho' at present I am free from him. ried, and unmarried Gentlem

to confels for

Conf. Pray, give me leave to Confult upon all these things, and I will resolve 'em to you, the next Confession: Now go in Peace.

THE first Point to be resolved was, whether Leonore could sue the Franciscan Convent for the Patrimony left by her Father in the Confessor's hands?

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The President went through all the Reasons, pro and con, and after resolved, that tho' the said Leonore, never was disobedient to her Confessor, she could not sue the Community, without the lessening of her own Reputation, and laying upon the Order so black a Crime, as that of her Confessor; and that it was the common Maxim of all Casuists that, In rebus dubits, minimum est sequendum; and seeing the losing of her Patrimony, would be less damage than the exposing of the whole Franciscan Order, and her own Reputation: It did seem proper, to leave the thing as it was.

The second Point to be resolved was, whether Leonore was in proxima occasione peccati with

fuch a Confessor, the two first Months?

Six Members of the Academy did think, that the was; for immediate Occasion of Sin signifies, that the Person may satisfie his Passions toties quoties without any Impediment, which Leonore could do all that while. But t'other Members of the Academy did object against it: That the nature of Occasio proxima besides the said Reason implies Freedom and Liberty, which Leonore did want at that time, being, as she was young, unexperienced, timorous, and under the Confessor's Care and Power; so it was resolved, that

The third Point: Whether the committed greater Sin with the fecond Confessor who threatened her with the Inquitition? And whether the was obliged to undergo all the hardships, nay Death it felf rather than comply with the Confessor's defire?

It was refolyed, nemine Contradicente, that fhe was obliged for felf prefervation's fake, to comply with the Fryer's Delire, and therefore her

Sin was left than other Sinsons and son bluos and

The fourth, whether fhe was obliged, to make Restitution of the Chalice, the stole out of the

Church by the Advice of the Confessor?

The Members could not agree in the decision of this Point; for some were of Opinion, that both the and the Fryer were obliged to make Restitution tion, grounded in the moral Maxim: Facientes, et Consentientes eadem pana puniuntur. Others faid, that Leonore was only an Instrument of thest, and that the tryer did put her in the way of doing what the never had done, but for fear of him, and that the was forced to do it; therefore that the had not committed Sacrilege, hay not Ve-nial Sin by it; and that the Fryer onely was guilty of Sacrilege and Robbery, and obliged to make Restitution. Upon this Division, the reverend Mr. Ant. Patomo, then Professor of Phylosophy, was appointed to lay the Case before the Members of the great Academy, with this Limitation, that he should not mention any thing of the Fryer in it; except, the Members of the Academy should ask him the aggravating Circumstances in the Case.

He did it accordingly, and being ask'd by the President about the Circumstances, it was resolved, that Leonore was free from Restitution, taking a Bull of Pardons. And as for the Fryer, by his belonging to the Community, and having nothing of his own, and obliged to leave at his Death every Thing to the Convent, he mind be excused from making such Restitution, Se.

The fifth Point: Whether the Church was defeerated by their unlawful Commerce? And, whether the Confessor was obliged to reveal the Nature of the Thing to the Billiop or not?

As to the first Part, all did agree, that the Church was pollured. As to the second, four were of Opinion, that the Thing was to be reveal'd to the Bishop in general Terms : But fixteen did object against it, and faid, that the Dominical, Asperges me Hysopo, & Mundabor, &cc. When the Priest with holy Water and Hylop, fprinkles the Church, was enough to reftore and that the had followed that wicke hard and and the

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After which, the Prefident moved another Question, viz. Whether this private Confession was to be entered in the Academy's Book; ad perpetuam rei Memoriam. And it was agreed to enter the Cafes and Refolutions, mentioning no thing concerning the Confessors, nor their Orders. Item, it was resolved, that the Proponent could fafely in Confeience absolve Deonore the next Confession, if the had the Bull of Indiagen ces; and promifed to be zealous in the correction and Penance, which he was to give her, Go. And accordingly he did, and Leonbre was abfolved.

The third private Confession proposed in the Academy, by Father Gasca a Jesuite, and Member of the Academy: Of a Woman of thirty three Years of Age.

#Oft reverend and learned Fathers, I have I thought fit, not to trouble you with the methodical Way of a private Confession I heard last Sunday, but to give you only an Account of the difficult Case in it. The Case is this: A Woman of thirty three Years of Age came to confess, and told me, that from sixteen Years of Age, till twenty four, she had committed all fort of Lewdness, only with Ecclesiastical Persons, having in every Convent a Fryer, who under the Name of a Coufin did use to visit her; And notwithflanding the multiplicity of Coulins, the did live fo poorly, that she was forc'd to turn Procurefs at the same Time for new Coulins; and that she had followed that wicked Life till thirty two Years of Age: That last Year, she dream'd that the Devil was very free with her, and these Dreams or Visions, continuing for a long While, she found her felf with Child; and she protests that the knew no Man for fourteen Months before: She is delivered of a Boy, and the fays that he is the Devil's Son, and that her Conscience is so troubled about it, that if I do not find fome Way to quiet her Mind, she will lay violent Hands upon her self. I asked her leave to confult the Case with a Promise to resolve it next Sunday. Now I ask your wife Advice upon this Case.

The Prefident said, that the Case was impossible, and that the Woman was mad, and that he was of Opinion to send the Woman to the Physicians, to be cured of some bodily Distemper she was troubled with. The Jesuite Proponent replyed, that the Woman was in her perfect Senses, and that the Case well required further Consideration: Upon which, F. Antonio Palomo, who was reputed the most learned of the Academy; said, that Saint Augustan treats De Incubo & Sucubo, and he would examine the Case, and see, whether he might not give some Light for the Resolution of the Case?

And another Member said, that there was in the Case something more than Apparition and devilish Liberty, and that he thought sit, that the Father fesure should inquire more carefully into the Matter, and go himself to examine the House, and question the People of it: Which being approved of by the whole Assembly, he did it the next Morning, and in the Asternoon, being an extraordinary Meeting, he came and said.

Most reverend and learned Fathers, The Woman was so strongly possessed with such a Vision, that she has made public the Case among the Neighbours, and it is spread abroad, upon which, the Inquisitors did send for the Woman and the Maid, and this has discovered the whole Story, viz. That Father Conchillos, Victorian Fryer, was in Love with the Woman, but she could not endure the sight of him: That he gained the Maid, and by that means, he got into her House every Night, and the Maid putting some Opium into her Mistresses Supper, she fell sast alleep, and the said Father did sye with her six Nights

Devil, but of Father Conchillos. Afterwards it was resolved, to enter the Case for a Memoran-

dum, in the Academy's Books and a design of

The Fryer was put into the Inquisition, for having perswaded the Maid to tell her Mistress, that it was the Devil; for she had been under the same Fear, and really she was in the same Condition. What became of the Fryer, I do not know; this I do averr for a Truth, that I spoke with the Woman my self, and with the Maid; and that the Children used to go to her Door, and call for the Son of the Devil: And being so much mocked, she left the City in a few Days after, and we were told that she lived after it, a retired Christian Life in the Country.

The fourth private Confession of a Priest, being at the Point of Death, in 1710. I shall call him Don Paulo.

Since God Almighty is pleafed to vifit me with this Sickness, I ought to make good Use of the Time I have to live, and I desire of you to help me with your Prayers, and to take the Trouble to write some substantial Points of my Confession, that you may perform, after my Death, whatever I think may enable me in some Measure to discharge my Duty towards God and Men. When I was ordained Priest, I made a general Confession of all my Sins from my youth to that Time, and I wish I could be now, as true a Penitent, as I was at that Time; but I hope, tho it is too late, that God will hear the Prayer of my Heart.

I have ferved my Parish sixteen Years, and all my Care has been to discover the Tempers and Inclinations of my Parishioners, and I have been as happy in this World, as unhappy before my Saviour. I have in ready Mony sisteen thousand Pistoles, and I have given away more than six thousand. I had no Patrimony, and my Living is worth but four hundred Pistoles a Year. By this you may easily know, that my Mony is unlawfully gotten, as I shall telt you, if God spares my Life till I make an end of my Confession. There is in my Parish sixteen hundred Families, and more, or less, I have destraided em all, some

way or other. I of miscal learnes moridue ym

My Thoughts have been impure, ever fince I began to hear Confessions :: My Words grave and severe with 'em all, and all my Parishioners have respected and feared me. I have had so great an Empire over them, that fome of 'em, knowing of my Missiones, have taken my Desence in Publick. They have had in me a Sollicitor in all Emergencies, and I have omitted nothing to please em in outward Appearance; but my Actions have been the most criminal of Mankind For as to my Ecclehaffical Dury, what I have done, has been for Custom's take. The necoffary Intention of a Prieft, in the Administration of Baptifin and Confectation, without which the Sacraments are of none Effect; I confess, I had it not feveral Times, as you shall fee in the Pas rish Books; and observe there, that all those Names marked with a Star, the Baptilin was not valid, for I had no Intention . And for this I can give no other Reafon, than my Malice and Wickednels. Many of 'em are dead, for which I am heartily

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heartily forry. As for the Times I have confecrated without Intention, we must leave it to God Almighty's Mercy, for the wrong done by it to the Souls of my Parishioners and those in

Purgatory, cannot be helped. ni swall and moin

As to the Confessions and Wills I have received from my Parishioners at the Point of their Death, I do confess, I have made my self Matter of as much as I could, and by that Means I have gathered together all my Riches. I have sent this Morning for sifty Bulls, and I have given one hundred Pistoles for the Benefit of the Holy Cruzade, by which His Holiness secures my Soul from eternal Death.

As to my Duty towards God, I am guilty to the highest Degree: For I have not loved him? I have neglected to say the private Divino Service at home every Day: I have polluted his Holly deyr by my grievous Sins: I have not minded my Superiors in the Respect due to 'em. And I have been the Cause of many Innocents death. I have procured by Remedies, sixty Abortions, making the Fathers of the Children their Murtherers; besides many other intended, tho' not

executed, by fome unexpected Accident.

fels by particulars, but by general Heads my Sins.
I confels in the first Place, that I have frequented the Parish-Club twelve Years. We were only six Parish Priests in it; and there we did consult and contrive all the Ways to satisfie our Passons. Revery body had a List of the handsomest Women in his Parish; and when one had a Fancy to see any Woman, remarkable for her Beauty, in another's Parish, the Priest of her Parish sent for her

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to his own House; and having prepared the Way for Wickedness, t'other had nothing to do, but to meet her there, and fulfil his Defires; and fo we have ferved one another for these twelve Years past. Our Method has been, to perswade their Husbands and Fathers, not to hinder 'em any spiritual Comfort; and to the Ladies to perswade em to be subject to our Advice and Will; and that in fo doing, they should have Liberty at any Time to go out on Pretence of communicating some spiritual Business to the Priest: And if they did refule to do it, then we should fpeak to their Husbands and Fathers, not to let em go out at all, or, which would be worse for em, we should inform against 'em to the Holy Tribunal of the Inquisition: And by these diabolical Perfuafions, they were always at our Command without fear of revealing the Secret.

I have spared no Woman of my Parish, whom I had a Fancy for, and many other of my Brethren's Parishes; but I cannot tell the Number. I have fixty Nepotes alive, of several Women: But my principal Care ought to be of those that I have by the two young Women, I keep at home fince their Parents died. Both are Sifters, and I have by the eldest, two Boys, and by the youngest, one; and one which I had by my own Sifter is dead. Therefore I leave to my Sifter five thoufand Pistoles, upon Condition that she would enter Nun in St. Bernard's Monastery; and upon the same Condition, I leave two thousand Pistoles a piece, to the two young Women; and the Remainder I leave to my three Nepotes, under the Care of Mossen John Peralta, and ordering that they should be Heirs to one another, if any of

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them should die before they are settled in the World, and if all should die, I leave the Mony to the Treasury of the Church, for the Benefit of the Souls in Purgatory: Item, I order, that all the Papers of fuch a little Trunk, be burnt after my Confession is over (which was done accordingly) and that the Holy Bull of the dead be bought before I die, that I may have the Comfort of having at home the Pop's Pass for the next World. Now I ask your Penance and Abfolution, for all the Sins, referved in all the Bulls, from the first Pope; for which purpose, I have taken the Bull of Privileges in such Cases as mine. So I did absolve him, and affifted him afterwards, and he died the next Day. What to do in such a Case, was all my Uneafiness after his Death; for if I did propose the Case before the Members of the Academy, every body could ea-fily know the Person, which was against one of the Articles we did fwear at our Admittance into it: And if I did not propose it, I should act a-gainst another Article. All my Dissiculty was about the Baptisms which he had administred without Intention: For it is the known Opinion of their Church, that the Intention of a Prieft, is absolutely necessary to the Validity of the Sacrament, and that without it there is no Sacrament at all. I had examined the Books of the Parish, and I found a hundred and fifty two Names mark'd with a Star; and examining the Register of the dead, I found eighty fix of 'em dead : According to the Principles of the Church, all those that were alive, were to be baptized; which could not be done without great Scandal, and Prejudice to the Clergy. In this Uncafinefs,

of Mind, I continued, till I went to visit the Reverend Father James Garcia, who had been my Master in Divinity, and I did confult him on the Case, fub secreto Naturali. He did advise me, to propose the Case to the Assembly, upon Supposition, that if such a Case should happen, what should be done in it; and he did recommend to me to talk with a great deal of Caution, and to infift, that it ought to be communicated to the Bishop; and if the Members did agree with me, then without further Confultation, I was to go to the Bishop, and tell his Lordship the Case, under Secrecy of Confession: I did so, and the Bishop said he would fend for the Books, and take a Lift of all those Names; and as many of them as could be found he would fend for, one by one into his own Chamber, and baptize 'em; commanding 'em under pain of Ecclefiastical Cenfure, not to talk of it, neither in public or private. But as for the other Sins, there was no Necessity of revealing 'em, for by vertue of the Bull of Cruzade (of which I shall speak in the fecoud Chapter) we could absolve 'em all.

Hear, O Heaven! Give ear, O Earth! and be horribly aftonished! to see the best Religion in the World turned into Superstition and Folly; to see too, that those who are to guide the People, and put their Flock in the way of Salvation, are Wolves in Sheeps Cloathing, that devour 'em, and put 'em into the way of Damnation. O God, open the Eyes of the ignorant People, that they may fee the Injuries done to their Souls by their own

Knides of their exemplary Mesessian L do not write this out of any private End, to to blame all forts of Confessors; for there are fome,

fome, who, according to the Principles of their Religion, do discharge their Duty with Exactness and Purity, and whose Lives, in their own Way, are unblamcable, and without Reproach among Men. Such Confessors as these I am speaking of, are fober in their Actions: They mortifie their Bodies with falting over and above the Rules prescribed by the Church, by Disciplines, by kneeling down in their Closets, fix or eight Hours every Day, to meditate on the holy Mysteries, the Goodness of God, and to pray to him for all forts of Sinners, that they may be brought to Repentance and Salvation, &c. They fleep but few Hours . They found most of their spare Time in reading the ancient Fathers of the Church, and other Books of Devotion

They live poorly, because whatever they have, the Poor are the Enjoyers of it. The Time they give to the Publick, is but very little, and not every Day; and then whatever Counfels they give, are right, fincere, without Flattery or Interest. All pious religious Persons, do follicite their Acquaintance and Conversation, but they avoid all fort of Pomp and Vanity, and keep themselves, as much as they can within the Limits of Sollitude; and if they make fome Vilits, it must be upon argent Necessity. Sometimes you may find them in the Hospitals among the Poor fick, helping and exhorting them ! But they go there most commonly in the Night, for what they do, they do it not out of Pride, but tendering the standard the same by the same

I knew fome of these exemplary Men, but a very few, and I heard some of 'em preach with a fervent Zeal about the promoting of Chris's n beiol

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Religion, and exhorting the People to put their Lives voluntarily in the Defence of the Roman Catholick Faith, and extirpate and destroy all the Enemies of their Communion. I do not pretend to judge 'em, for Judgment belongeth to God: This I say with St. Paul, that if those Religious Men Have a Zeal of God, their Zeal is not according to Knowledge.

The fifth private Confession of a Nun, in the Con-

Before I begin the Confession, it will not be improper to give an account of the Customs of the Nuns, and Places of their Confessions.

DY the Conflitutions of their Order, fo many Days are appointed, in which all the Nuns are obliged to confess, from the Mother Abbesso the very Wheeler, i. e. the Nun that turns the Wheel near the Door, through which they give, and receive every thing they want. They have a Father Confessor, and a Father Companion, who live next to the Convent, and have a small Grate in the wall of their Chamber, which answers to the upper Cloifter, or Gallery of the Convent The Confesior harh the cure of Souls of the Convent, and he is obliged to fay Mass every Day, hear Confessions, administer the Sacraments, and Visit the fick Nuns. There are feveral narrow Closers in the Church, with a fmall Iron Grate: One fide answers to the Cloifter, and t'other to the Church. So the Nun being on the infide and the Confessor on the outside, they hear one Altar, and the holes of it are a quarter of a yard Legiin square, but that Grate is double, that is one within, and another without, and the distance between both, is more than half a yard. And besides these, there is another Grate for Relations, and Benefactors of the Community, which Grate single and consists of very thin Iron Barts: The beles of such a Grate are near a quarter and a balf square. In all those Grates the Nuns confess their Sins, for on a solemn Day, they send for ten or twelve Confessors, otherwise they could not confess the fourth part of 'em; for there is in some Monastaries mo Nuns, in others 80, in others 40,

our this left is a finall Numberns aris or ragoragini

The Nun's Father Confessor hath but little trouble with the young Nuns, for they generalfend for a Confessor who is a stranger to em, o that all his trouble is with the old ones, who re no buliness at the Grate. These trouble beir Confesionalmost every Day with many ridienions trifles, and will keep the poor Man two are at the Gate, telling him, how many times bey have spit in the Church, how many Flyes bey have killed how many times they have lown into a paffion with their Lap-dogs, and or ther nonfenfical, ridiculous things like thefe; the Resion is, because they have nothing to in fo fomestimes they choose to be Spys for ish their Gallants, and for fear of their Mother bels, they place some of the old Nuns, before Door of the Parlour to watch the Mother es, and to give them timely Norice of her ming; and the poor old Nuns do perform this tice, with a great deal of pleafure, faithfulness and

and some profit too. But I shall not say any more of 'em, confining my felf wholly to the way of living among the young Nuns.

Many Gentlemen fent their Danghters to the

Numery, when they are some five, some fix, some eight years old, under the Care of some Num of their Relations, or elfe some old Nan of their acquaintance; and there they get Education till they are 15 years old. The Tutres takes a great deal of care, not to let em go to the Grate, nor converse with Men all that while, to prevent in them the Knowledge and Love of the World. They are careffed by all the Nuns, and thinking it will be always fo, they are very well pleased with their confinement. They have only liberty to go to the Grate to their Parents, or Relations, and always accompanied with the old Mother Turrefs. And when they are 15 Years old, which is the Age fixed by the Constitutions of all the Orders, they receive the Habit of a Nun, and begin the Year of Noviciate; which is the Year of Tryal, to fee, whether they can go thro all the Hardships, Fastings, Disciplines, Prayers, Hours of Divine Service, Obedience, Poverty Chaftity, and Penances practifed in the Monaftery: But the Prioress, or Abbess, and the rest the Novices from all the Severities, for fear, that the Novices should be diffarisfied with, and leave the Convent: and in this they are very much in the wrong; for befides, that they do not observe the Precepts of their Monastical Rule, they de-ceive the Poor, Ignorant, unexperienced young Novices, who, after their Profession and Vows of Perpetuity, do heartily repent, they had been

been so much indulged. Thus the Novices, slattered in the Year of Noviciate, and thinking they will be so all their Life time; when the Year is expired, make profession and swear, to observe Chastity, Obedience and Poverty, during their Lives, and Clausura i. e. Consinement; obliging themselves by it, never to go out of the Mona-

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After the profession is made, they begin to feel the Severity, and Hardships of the Monastical Life; for one is made a Door-keeper, another Turner of the Wheel, to receive and deliver by it all the Nun's Messages, another Bell-nun, that is to call the Nuns, when any one comes to visit 'em: another Baker; another Book-keeper of all the Rents and Expences, and the like; and in the performance of all those Employments, they must expend a great deal of their own Mony. After this they have liberty to go to the Grate, and talk with Gentlemen, Priests and Fryers, who only go there, as a Gallant goes to fee his Mistress. So when the young Nuns begin to have a notion of the pleasures of the World, and how they have been deceived, they are heartily forry, but too late, for there is no remedy. And minding nothing, but to fatisfie their Passions, as well as they can, they abandon themselves to all fort of Wickedness, and amorous Intrigues.

There is another fort of Nuns, whom the People call las Forcadas, the forced Nuns, i.e. those who have made a false step in the World, and cannot find Husbands, on Account of their Crime's being publick. Those are despised, and ill used by their Parents, and Relations, till they

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choose to go to the Nunnery! So by this it is

eafly known what fort of Nuns, they will make. Now, as to the spending of their time. They, get up at fix in the Morning and go to prayers, and to hear Mass till seven, from leven till ten, they may work, orgo to Breakfast, either in their Chambers, or in the Common-hall. At ten they go to the great Mass till eleven: After it, they go to Dinner, after Dinner they may divert themfelves till two; at two they go to Prayers, for a quarter of an Hour, or (if they fing Velpers) for half an hour; and afterwards they are free til the next Morning: So every one is waiting for her Devoto, that is, a Gallant, or Spiritual Hulband, as they call him. When it is dark Evening they fend away the Devotos, and the Doors are locked up; fo they go to their own Chamber to Write a Billet, or Letter to the Spiritual Husband, which they lend in the Morning to them, and get an Answer; and tho' they see one another, almost every Day, for all that, they must write to one another every Morning. And these Lerters of Love, they call the Retreation of the Spirit for the time, the Devotos are ablent from em. Every Day they must give one another an Account of whatever thing they have done fincethe last Visit; and indeed there are warmer expressions of Love, and Jealousie between the Nun, and the Deorto, than between real Wife and Husbands 3 3 42

make a falle free in the Worlds; and it H. Coulds, on Account of cheir. It M. Diol., are desputed, such reals

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Now I come to the private Confession; and I wish, I could have the stile of an Angel, to express my self with purity, and Modesty in this Confession.

Nun. R Everend Father, as the number of my Sins is so great, and so great the Variety of Circumstances attending them; mistrusting my Memory, I have set down in writing this Confession, that you may entirely be acquainted with every thing that troubles my Conscience, and so I humbly beg of you to read it.

Conf. I do approve the Method of Writing, but you ought to read it your felf, or else it cannot be oris Confessio, or Confession by Mouth.

not be oris Confessio, or Confession by Mouth.

Nun. If it is so, I begin. I thought fit, to acquaint you with the Circumstances of my Life past, that you may form a right Judgment of my Monastical Life and Conversation, which, in some Measure, will excuse me before the World, tho not before God our Righteous Judge.

who brought me up in the Fear of God, and gave me a Writing-Mafter (which is a rare thing) I was not quite thirteen Years of Age, when a Gentleman of Quality, tho' not very Rich, begun to express his Love to me, by Letters which he (gaining my Writing-Master) sent to me by him. There was nothing in the World, so obliging, civil, modest, and endearing, as his Expressions seem'd to me, and at last having the Opportunity of meeting him, at the House of one of my Aunt's, his Person and Conversation did so charm my Heart, that a few Days after we gave

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one another reciprocal Promifes of an eternal Union: But by a Letter, which unfortunately was miscarried, and fell into my Father's Hands, our honest Designs were discovered; and without telling me any thing, he went to fee the Gentleman, and spoke to him in this Manner. my Daughter in the discharging of her Duty to fo good a Father has communicated to me your honourable Defigns, and I come to thank you for the Honour you are pleased to do my Family: But, being so young, we think proper to put off the Performance of it, till she comes to be fifteen Years of Age; Now she, and I also, as a Father to you both (for I look upon you, as upon my own Son) do defire you the Favour not to give any publick Occasion of Censure to the watchful Neighbours, and if you have any regard for her, I hope you will do this and more for her, and for me: And to shew you my great Affection, I offer you a Captain's Commission in the Regiment that the City raiseth for the King, and advise you to serve two Years, and afterwards, you may accomplish your Desire. The Gentleman accepted it, and the next Day the Commission was signed and delivered to him, with an Order to go to Catalonia. At the same time the Writing Master was sent out of the Town under pretence of receiving some Mony for my Father; and I was kept close at home, so he cou'd norget an Opportunity of feeing or writing to me; for my Fathertoldhim I was lick in Bed. As foon as he left the Town, my Father told me that he was dead, and that I must retire my self into the Nunnery, for that was his Will: So immediately he brought me here, and gave severe Directions to the Mogiven

ther Abbess, nor to let me see any Body but himfelf. Indeed he did spare nothing to pleaseme, till I received the Habit, and made the Profession and Vows of a Monastical Life: After which he told me the whole Story himself; and the Gen-tleman was kill'd in Catalonia the first Campaigne.

I do confess, that ever fince I did not care what should become of me, and I have abandon'd my Self to all the Sins, I been capable to commit. It is but ten Months fince I made my Profession, and bound my self to perpetuity; tho' as I did it without Intention, I am not a Nun before God, nor obliged to keep the Vow of Religion; and of this Opinion are many other Nuns, especially ten young Nuns, my inti-mate Friends, who, as well as I, do communicate to one another the most secret things of their Hearts.

Each of this Affembly has her Devoto, and we are every Day in the Afternoon at the Grate: We shew one another the Letters, we receive from 'em, and there is nothing that we do not invent for the Accomplishment of our Pleasures.

Conf. Pray, confess your own Sins, and omit

the Sins of your Friends.

Nun. I cannot, for my Sins are fo confounded with the Sins of my Friends, that I cannot mention the one without the other.

But coming now to my greatest Sin; I must tell you, that a Nun of our Affembly has a Fryer her Devoto, the most beautiful among Men, and we contrived and agreed together to bring him into the Convent, as we did, and have kept him two and twenty Days in our Chamber: Du-ring which Time we went to the Grate very feldom, on pretence of being not well. We have given given no Scandal, for no Body has suspected the least thing in the Case. And this is the greatest Sin I have committed with Man.

Conf. Pray, tell me, how could you let him

in without Scandal?

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Nun. One of the Assembly contrived to matt all the Floor of her Chamber, and fent for the Mat-maker to take the Measure of the Length and Breadth of the Room, and to make it in one Piece, and fend it to the Sexton's Chamber who is a poor ignorant Fellow. When the Matt was there, and the Man paid for it, one Day in the Evening we fent the Sexton on feveral Messages, and kept the Key of his Room. The Fryer had asked Leave of his Prior to go into the Country for a Month's Time, and disguising himself in a Lay-man's Habit, feeing very well two Porters, came in the dusk of the Evening into the Sexton's Room, and rolling up himself in the Mat, the Porters brought the Matt to the Door, where we were waiting for it; and taking it, we carried it up to one of our Chambers. We were afraid that the Porters would discover the Thing, but by Mony we have fecured our felves from them; for we hired Ruffians to make away with them. put himout of the Convent in agreat Cheft which could be opened on the infide, and of which he had the Key, and giving the Chest to the Sexton, he and the Servant of the Convent carried it into the Sexton's Room. We ordered him to leave the Key at the Door, for we expected some Relations, which were to take a Colation there: and we fent him on fome Errand till the Fryer had got out of the Chest and of Danger, which orber Confessor, while I live, and if you do not

A Month after, three of our Friends began to perceive the Condition they were in, and left the Convent in one Night, by which they have given great Scandal to the City, and we do not know what is become of them; as for me, I defign to do the fame, for I am under the fame Apprehenfions and Fear; for I confider, that if I do continue in the Convent, my big Belly will discover me, and tho one Life shall be laved, I shall lose mine by the Rules of our Order in a milerable Manner, and not only fo, but a heavy Reflection will fall upon the whole Order, and the Dishonour of my Family shall be the more publick? Whereas, if I quit the Convent by Night, I fave two Lives, and the World will reflect only upon me, and then I shall take Care to go fo far off, that no Body shall hear of me; and as I am fure in my Conscience, that I am not a Nun for want of Intention, when I did promife to keep Obedience, Chafity, Poverty, and Perpetuity, I shall not incurr the Crime of Apollacy, in leaving the Convent; and if I do continue in it, I am fully refolved to prevent my Ruin and Death by a strong operating Remedy. This is all I have to fay, and I do expect from you not only your Advice, but your Affiftance too. It sugar lo Jone to month ma

want Experience and Learning to resolve what to do in it; and I do think it proper for you, to fend for another Confessor of Years and Learning, and then you shall have the Satisfaction of

being well directed and advised. W Illiam another

Nan. Now, reverend Father, I do tell you pofitively, that I shall never open my Heart to an other Confessor, while I live, and if you do not advise

advise me what to do, I shall call you before God for it; and now I lay upon you, whatever thing may happen in my Cafe noon a dout radia shaids

Conf. Ignorance will excuse me from Sin, and I tell you, that I am ignorant how to refolve

And as to this Cafe, the newalad ant Nun. I am resolved for all Events, and if you refuse me this small Comfort, I shall cry out and fay, that you have been folliciting and corrupting me in the very Act of Confession, and you shall fuffer for it in the Inquisition.

Conf. Well, have Patience; Means may be found out; and if you give me Leave to confoir the Cafe, I shall resolve you about it in three Days

Time.

Nun. How can you confult my Case, without exposing the Order and my Reputation too perhaps, by fome Circumstance?

Conf. Leave it to me, and be not uneafy about it, and I do promife to come with the Refolution

on Sunday next.

Nan. Pray, Father, if it be possible, come next Monday morning, and I shall be free from

Company of self of

Conf. It is very well: But in the mean Time, have before your Eyes the Wrath of God against those that abandon themselves, and forger that he is a living God to punish suddenly great Sinners.

and with this, farewel.

My Mind never before was fo much troubled, as it was after this Case. I was, more by the Interest of others, than by my Learning, appointed Penitentiary Confessor in the Cathedral Church of St. Salvator; and as the Duty of fuch a Confessor is, to be every Day in the Morning. ilum four four Hours in the Confessionary, from eight till twelve, except he be called abroad, every body thinks that such a Confessor must be able to resolve all Cases and Difficulties: But it was not so with me; for I was young, and without Experience. And as to this Case, the next Academical Day, I propos'd it in the following Manner.

There is a Person bound by Word of Mouth, but at the same Time without Intention, nay, with a Mind and Heart averse to it; bound, I say, to Obedience, Chastity and Poverty. If the Person leaves the Convent, the Crime of Apostacy is not committed in foro Interno; and if the Person continues in the Convent, the Consequence is to be a great Sin in foro externo & interno. The Person expects the Resolution, or else is fully resolved to expose the Confessor to Scandal, and personal Sufferings: This is the Case which I humbly lay down before your learned Reverences.

The Prefident's Opinion was, that in such a Case, the Confessor was obliged in the first Place, to reveal it in general Terms, to the Holy Inquisitors; for (said he) tho' this Case is not mentioned in our Authors, there are others very like this, which ought to be revealed, viz; all those that are against either the temporal, or spiritual Good of our Neighbour, which Cases are reserved to the Bishop or to his Deputy; and this Case by the last Circumstance, being injurious to the holy Tribunal, the Confessor ought to prevent the Scandal which might otherwise fall upon him, to reveal the last Circumstance. As for the first Circumstance of the Case, in this and others we must

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must judge Secundum allegata & probata; and we must suppose, that no Penitent comes to confels with a Lie in his Mouth; therefore if the Person affirms that he was bound without intention, he is free before God: Besides, in rebus dubiis minimum est sequendum; so to prevent greater Evil, I think the Person may be advised to quit the Convent; and this is agreeable to the Pope's Dispensations to such Persons; when they fwear and produce Witness, that (before they were bound to the Vow) heard the Persons say, they had not Intention to it.

The reverend Mr. Palomo's Opinion was, that the Confessor was to take the fafest Part, which was to advise the Penitent to send to Rome for a Dispensation, which could be obtained by Mony, or to the Pope's Nuncio, who would give leave to quit the Convent for fix Months, upon Neceffity of preferving, or recovering the bodily Health; and in that Time, may be the Person, would diffipate fome Fumes of Grief or Melantake, was to run ayay

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But I did reply to this, that the Person could not do the first, for want of Witness, nor the second, for being in perfect Health, the Physician never would grant his Certificate to be produced before the Pope's Nuncio, which is absolutely necessary in such Cases; and as to the revealing the Case to the holy Inquisitors, it is very dangerous both to the Person and the Confessor, as we could

prove by feveral Instances.

To this, feveral Members being of my Opinion, it was resolved, that the Confessor, first of all, was to absolve the Penicent, having a Bull of Cruzade, and extra Confessionem, or our of

Confessiongive, as aprivate Person, Advice to the Penitent, to quit the Convent, and to take a Certificate, wherein the Penitent was to specific, that the Confessor had given such advice extra estum Confessionis. The Case and Resolution was entered in the Academy's Book. And accordingly Munday sollowing I went to the Nun, and personmed what was resolved; and the very same week, we heard in the City, that such a Nun

had made her escape out of the Convent.

Two Years and a half after this, Ifaw this very Nun one Day at the Court of Lisbon, but I did not speak with her, for as I was then dreft like an Officer of the Army, I thought she could not know me; but I was mistaken, for she knew me in my Disguise, as well, as I did her. The next Day the came to my Lodgings followed by a Lacquey, who, by her Orders, had dogged me the Night before. I was fo troubled for fear to be discovered, that I thought, the best way, I could take, was to run away and secure my felf in an English Ship: But by her first Words I discovered, that her Fear was greater than mine; for after giving me an Account of her Escape out of the Convent, and fafe Delivery, she told me, that a Portugueze Captain, happening to quarter in the same Town where she was, took her away one Night, and carried her to Barcelona, but that the refuling to comply with his defires, on any but honorouble Terms, he had Married her and brought her to Lisbon: That her Husband knew nothing of her having been a Nun; that the took another Name, and that she was very happy with her Husband, who was very Rich, and a Man of good Sense. She begged me with Tears in her Eyes,

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Eyes, not to ruin her by discovering any thing of her Life past. I affured her, that nothing should happen on my Account, that should disoblige her; and afterwards fhe ask'd me, why I was not dreft in a Clerical Habit? To which I defired her, to take no notice of it, for I was there upon fecret Bufiness, and of great Confequence, and that as there was no body there who knew me in Zaragofa, it was proper to be difguifed. She defired my Leave to introduce me to her Husband, under the Title of a Country Gentleman, who was come thither for Charles the 3d's. fake. I thank'd her, and she went Home overjoy'd with my Promile, and I was no less with hers. The next Day her Husband came to Visit me, and ever after, we visited almost every Day one another, till I left that City. This I fay, she was a better. Wife, than the had been a Nun, and lived more Religiously in the World, than the had done in the Cloifter of the Convent.

Now I must leave off the Account of private Cales and Confessions, not to be tedious to the Readers by infifting too long a Time upon one Subject. But, as I promifed to the Publick, to discover the most secret Practices of the Romish Priests, in this Point of Auricular Confession, I cannot difinifs nor put an end to this first Chapter,

without performing my Promife.

By the Account, I have already given, of a few private Confessions, every body my easily know the wickdness of the Remish Priests; but more particularly, their Covetousness and Thirst of Mony will be detected by my following Observabeard a Soldier, damaing the Convelors,

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First of all, if a poor Countryman goes to confess, the Father Confessor takes little pains with him, for as he expects little or nothing from him, he heareth him, and with bitter Words corrects the poor Man, and, most commonly, without any Correction, imposing upon him a hard Penance, sends him away with the same Igno-

rance, he went with to confess.

2. If a Soldier, happens to go to make his Peace with God (fo they express themselves when they go to confess) then the Confessor sheweth the Power of a spiritual Guide. He Questions him him about three Sins only, viz. Thefts, Drunkenness, and Uncleanness. Perhaps the poor Soldier is free from the two first, but if he is guilty of the last, the Confessor draws the Consequence, that he is guilty of all the three, and terrifying him with Hell, and all the Devils and the Fire of it, he chargeth him with Restitution, and that he is obliged to so much Money for the Relief of the Souls in Purgatory, or else he cannot get Absolution. So the poor Man, out of better Conscience than his Confessor, offers a Month's pay, which must be given upon the spot, (for in the Shop of Confessors there is neither Trust nor Credit) to appeale the rough, bitter Confessor, and to get Abfolution; and I believe this hard way of uling the poor Soldiers, is the Reason that they do not care at all for that Act of Devotion; and as they are so bad Customers to the Confessor's Shop, the Confessors use their Endeavours, when they go to buy Absolution, to sell it as dear as they can; so they pay at one Time for two, three or more Years.

I heard a Soldier, damning the Confessors, fay: If I continue in the King's Service 20 Years,

I will not go to confess, for it is easier and chea-per to lift up my Finger * and be absolved by our Chaplain, than to go to a devilish Fryer, who doth nothing but rail and grumble at me, and yet I must give him Money for Masses, or else he will not absolve me: I will give him leave to buryme

alive, if ever he gets me near him again.

If a Collegian goes to confess, he finds a mild. and fweet Confessor and without being questioned, and with a fmall Penance, he generally gets Absolution. The Reason, the Confessors have to use the Collegians with fo great Civility and Mildness, is, first, because if a Collegian is illused by his Confessor, he goes to a deaf Fryer, who absolves ad dexteram, et ad Sinistram all Sorts of Penitents for a real of Plate; and after, he inquireth and examineth into all the other Confessor's Actions, Vifits and Intrigues; and when he has got Matter enough, he will write a Lampoon on him, which has happen'd very often in my Time. So the Confessor dares not meddle with the Collegians, for fear that his trick's should be brought to Light; and another Reason is, bebecause the Collegians for the generality are like the filles de joye in Lent, i.e. without Mony, and so the Confessor cannot expect any Profit by them. Confessors in that

nity, and being only two a

^{*} The Custom of the Spanish Army in the Field, and the Day before the Battle, or before the Engagement, the Chaplain goes thro' all the Companies, to ask the Officers whether they have a mind to confess, and if one has any thing to say, he whitpers in the Chaplain's Ear, and so through all the Officers. As for the private Men: Crying out, says, he that has a Sin, let him lift up one Finger, and gives a general Absolution to all at once.

I fay, if Absolution is denyed to a Collegian, he goes to a deaf Gonfessor; for some Confessors are called Deaf, not because they are really deaf, but because they give small Penance without Correction; and never deny Absolution, tho' the Sins be reserved to the Pope. I knew two Dominican Fryers, who were known by the Name of deaf Confessors, because they never used to

question the Penitent in ban office of sand

Only one of fuch Confessors has more Business. in Lent, than twenty of the others, for he (like our Couple-beggers, who for fix pennys do marry the People) for the fame Summ gives Absolution. And for this Reason all the great and habitual Sinners do go to the deaf Confessor, who gives, upon the Bargain, a Certificate in which he fays that fich a one has fulfilled the Commandment of the Church, for every body is obliged to produce a Certificate of Confession to the Minister of the Parish before Easter, or else he must be expos'd in the Church: So as it is a hard thing for an old Sinner, to get Absolution and a Certificate from other covetous Confessors without a great deal of Mony, they generally go to the deaf Confesfors. A had a Friend in the fame Convent, who told me, that fuch Confessors were obliged to give two thirds of their Profit, to the Community, and being only two deaf Confessors in that Convent, he affured me, that in one Lent, they gave to the Father Prior 600 Pistoles a piece. found the thing incredible, thinking that only poor and debauched People didufe to go to them; but he satisfied me, saying, that Rich and Poor, Men and Women, Priests and Nuns were Customers to them, and that only the poor, and loofe People

ple used to go to confess in the Church; but as for the Rich, Priefts, and Nuns, they were fent for by them in the Afternoon, and at Night; and that the poor Deafs had scarcely Time to get their Rest; and that when they were sent for, the common Price was a Pistole, and fometimes ten Pistoles, according to the Quality and Circumstances of the Person. And thus much of deaf Confessors to get stoffen own line

4. If a Fryer or a Priest comes to confess, every body ought to suppose, that the Father Confessor has nothing to do, but to give the Penance, and pronounce the Words of Absolution; for both Penitent and Confessor being of the fame Trade, and of the fame Corporation, or Brotherhood; the Fashion of this Cloak of Absolution is not payed among them, and they work one for another, without any Interest, in Expectation of the fame Returnion bluos on om shewl

This must be understood between the Fryers only, not between a Fryer and fecular Prieft; for these do not like one another; and the Reason is, because the Fryers for the generality, are fuch officious and infinuating Perions in Families, that by their Importunities and Affiduity of Vifits, they become at last the Masters of Families and Goods; fo the fecular Priest hath nothing to bufy himfelf with; and observe, that there are twenty Fryers to one fecular Prieft, fo the small Fish is eaten by the great: Therefore if it happens sometimes upon Necessity, that a Priest goes to confess to a Fryer, or a Fryer to a Prieft, they make use of such an Opportunity, to exact as much as they can from one another.

Company with a Fryer's Devota; i. e. in proper Terms, Mistrese; and did jest a little with her: Afterwards the poor Priest having something to confess, and no other Confessor in his way, but the Devoto of that Devota, he was forc'd to open his Heart to him; but the Confessor was so hard upon him, that he made him pay on the nail two Pieces of Eight, to get Absolution. So he did pay dear for jesting with the Mistress of a Fryer; and he did protest to me, that if ever it happened, that that Fryer should come to confess to him, he should not go away at so cheap a Rate.

This I can averr, that I went to Franciscan Convent the fecond Day of August, to get the Indulgences of the Jubilee of Porciuncula, and my Confessor was so hard, that he begun to perfwade me, he could not absolve me without a Pistole in Hand: I told him, that I had not confefs'd any referved Sin, and that he did not know, I could ruin him: But the Fryer, knowing, that it was a great Scandal, to get up from his Feet without Absolution, he insisted upon it; and I was obliged, to avoid Scandal, to give him his Demand. After the Confession was over, as I had been in a great Passion at the unreasonable Usage of the Fryer, I thought it was not fit for me to celebrate the Mass, without a new Reconciliation; (as we call the short Confession) so I went to the Father Guardian or Superior of the Convent, and confessing that Sin of Passion occasioned by the coverous Usage of such a Confessor, his Correction to me was, to pay down another Pistole for scandalizing both the Fryer I knew and and the Franciscan Habit; I did refuse the Correction, and I went home without the second Absolution. I had a mind to expose both of 'em; but upon second Thoughts, I did nothing at all, for fear that the whole Order should be against me.

5. If a modest, serious, religious Lady comes to confess, he useth her in another way; for he knows that fuch Ladies never come to confess without giving a good Charity for Masses, so all the Contesfor's Care is, to get himself into the Ladies Fayour, which he doth by hypocritical Expressions of Godliness and Devotion, of Humility and Strictness of Life. He speaks gravely and conscientiously, and if the Lady has a Family, he gives her excellent Advices, as, to keep her Children within the Limits of Sobriety and Virtue, for the World is so deceitful, that we ought always to be upon our guard; and to watch continually over our Souls, &c. And by that means and the like, (the Good Lady believing him a fincere and devout Man) he becomes the Guide of her Soul, of her House and Family, and most commonly the Ruin of her Children, and sometimes her own Ruin too. I will give the following Instance to confirm this Truth; and as the Thing was publick, I need not scruple to mention it with the real Names. In the Year 1706. F. Antonio Gallardo, Augustin Fryer, murthered Dona Isabella Mendez, and a Child three Weeks old fucking at her Breast. The Lady was but twenty four Years of Age, and had been married eight Years to Don Francisco Mendez. The Fryer had been her spiritual Guide all that while, and all the Family had so great a Respect and Esteem for

Beatas

for him, that he was the absolute Master of the House. The Lady was brought to Bed, and Don Francisco being obliged to go into the Country for four Days, defired the Father to come and lye in his House, and take care of it in his Absence. The Father's Room was always ready; fo he went there the fame Day Don Francisco went into the Country. At Eight at Night, both the Father and the Lady went to Supper, and after he sent all the Maids and Servants into the Hall to fup, the Lady took the Child to give him Suck; and the Fryer told her in plain and short Reasons his Love, and that without any Reply or Delay, she must comply with his Request. The Lady faid to him: Father, if you propose such a Thing to try my Faithfulnels and Virtue, you know my Conscience these eight Years past; and if you have an ill Design, I will call my Family to prevent your further Affurance. The Fryer then in a Fury, taking a Knife, killed the Child, and wounded fo deeply the Mother, that she died two Hours after: The Fryer made his Escape; but whether he went to his Convent or not, we did not hear. I my felf faw the Lady dead, and went to her Burial in the Church of the old St. John.

6. If a Beata goes to confess, which they do every Day, or at least every second Day, then the Confessor with a great deal of Patience hears her, (sure of his Reward). I cannot pass by, without giving a plain Description of the Women called Beatas, i. e. Blessed Women. These are most commonly Tradesmen's Wives; (generally speaking ugly) and of a middle Age: But this Rule has some Exceptions, for there are some

Beatas

Beatas young and handsome. They are drest with Modesty, and walk with a serious Countenance. But since their Designs in this outward Modesty, were discovered, they are less in Number, and almost out of Fashion, since King Philip came to the Throne of Spain; for, the French Liberty and Freedom being introduced among the Ladies, they have no Occasion of Stratagems, to go abroad when they please: So as the Design of a Beata, was, to have an Excuse on Pretence of Confession, to go out, sublata causa, tollitur effectus.

The Confessor, I said, of a Beata was sure of his Reward; for she, watching the Living and the Dead, useth to gather Mony for Masses, from several People, to satisfie her Confessor for the Trouble of hearing her Impertinences every Day. A Beata sometimes makes the Confessor believe, that many Things were revealed to her by the Holy Spirit; sometimes she pretends to work Miracles; and by such Visions, Fancies, or Dreams, the Confessors fall into horrible Crimes before God and the World,

The following Instance, which was published by the Inquisitors, will be a Testimony of this Truth. I do give the real Names of the Persons in this Account, because the Thing was made publick.

IN the City of Zaragoza, near the College of St. Thomas of Villanueva, did live Mary Guerrero, married to a Taylor; she was hand-some, witty, and ambitious: But as the Rank of a Taylor's Wife could not make her shine among

great

the Quality, she undertook the Life of a Beata to be known by it in the City. The first Step, she was to make, was to chuse a Confessor of good Parts, and of a good Reputation among the Nobility; fo she pitched upon the Reverend Father Fr. Michael Navarro, a Dominican Fryer, who was D. D. and a Man universally well beloved for his Doctrine and good Behaviour. But, quando Venus vigitat, Minerva dormit. She began to confess to him, and in less than a Year, by her feigned Modesty, and hypocritical Airs; and by confessing no Sins, but the religious Exercifes of her Life; the Reverend Father began to publish in the City her Sanctity to the highest Pitch. Many Ladies and Gentlemen of the first Rank, defirous to fee the new Saint, fent for her, but she did not appear, but by her Maid gave a denyal to all. This was a new Addition to the Fame of her Sanctity, and a new Incitement to the Ladies to fee her. So some, going to visit Father Navarro, defired the Favour of him to go along with them, and introduce 'em to the bleffed Guerrero: But the Father, (either bewitched by her, or in Expectation of a Bishoprick, for the making of a Saint, or the better to conceal his private Defigns) answered, that he could not do fuch a Thing; for, knowing her Virtue, Modesty, and Aversion to any Act of Vanity, he should be very much in the wrong, to give her Opportunities of cooling her fervent Zeal and Purity ovil bib numeral No semost no

By that Means, Rich and Poor, Old and Young, Men and Women, began to refort to her Neighbour's House, and the Dominican Church, only to see the blessed Guerrero. She shewed a

great

great Displeasure at these popular Demonstrations of Respect, and resolved to keep close at Home; and after a long Consultation with the Father Navarro, they agreed that she should keep her Room, and that he would go to consess her, and say Mass in her Room (for the Dominicans, and the four Mendicant Orders have a Privilege for their Fryers to say Mass, or, (as they say) to set an Altar every where.) To begin this new Way of Living, the Father charged her Husband to quit the House, and never appear before his Wife; for his Sight would be a great Hindrance to his Wife's Sanctity and Purity; and the poor Sot, believing every Thing, went away, and took a Lodging for himself and Ap-

prentice.

They did continue this Way of Living, both the and the Father a whole Year; but the Fatigue of going every Day to fay Mass and confess the Bleffed, being too great for the Reverend, he asked leave from the Reverend Father Buenacafa, then Prior of the Convent, to go and live with her, as a spiritual Guide. The Prior, foreseeing some great Advantage, gave him leave, and so he went for good and all to be her Lodger and Mafter of the House. When the Father was in the House, he began by degrees to give Permiffion to the People, now and then to see the Blessed, thro the Glass of a little Window, defiring them not to make a Noise, for fear of diffurbing the Blefsed in her Exercise of Devotion : She was in her own Room, always upon her Knees, when some People was to fee her thro' the Glass, which was in the Wall between her Room, and that of the Reverend. In a few Months after, the Archbishop

shop went to fee her, and conversed with her, and the Father Navarro, who was in great Friendship with, and much honoured by his Grace. This Example of the Prelate did put the Nobility in mind to do the fame. The Vice-roy not being permitted by his royal Representation, to go to her, did fend his Coach one Night for her, and both the Father and the Bleffed had the Honour to fup in private with his Excellency : This being spread abroad, she was troubled every Day with Coaches, and Prefents from all Sorts and Conditions of People. Many Sick went there in hopes to be healed by her fight; and some that did happen to go, when Nature it felf was upon the Criss, or by the Exercise of walking, or by some other natural Operation; finding themselves better, did use to cry out, a Miracle a Miracle. She did want nothing, but to be carried on a Pedeftal upon the Ignorant's Shoulders. The Fame of her Sanctity was spread so far, that she was troubled every Post-Day with Letters from Pcople of Quality of other Provinces: So the Reverend was obliged to take a Secretary under him, and a Porter to keep the Door; for they had removed to another House of better Appearance, and more Conveniency. Thus they continued for the space of two Years; and all this while, the Reverend was writing the Life of the Bleffed; and many Times he was prest by many Persons to print Part of her Life; but the Time of the Discovery of their Wickedness being come, they were taken by an Order from the holy Inquilition.

The Discovery did happen thus. Ann Moron 2 Chirurgion's Wife, who lived next Door to the Bleffed

Bleffed had a Child of ten Months old, and, as a Neighbour she went to defire the Reverend, to beg of the Bleffed to take the Child and kifs him, thinking, that by fuch an holy Kifs, her Child wou'd be happy for ever. But the Reverend desiring her ro go her felf and make the Request to the Bleffed, she did it accordingly. Mary Guerrero took the Child and bade the Mother leave him with her for a quarter of an Hour. Ann Moron thought then, that her Child was already in Heaven: But when, in a quarter of an Hour after, she came again for the Child, the Bleffed told her, that her Child was to die the Night following, for fo God had revealed to her in a short Prayer she had made for the Child. The Child really died the Night following, but the Surgeon as a tender Father, feeing some Spots and Marks in his Child's Body, opened it and found in it the Cause of his unfortunate Death, which was a dose Upon this Suspicion of the Child's of Poison. being poisoned, and the foretelling of his Death by the Bleffed, the Father went to the Inquisitors, and told the Nature of the thing. Don Pedro Guerrero the first Inquisitor was then absent, fo Don Francisco Torrejon second Inquisitor went himself to examine the Thing, and seeing the Child dead, and all the Circumstances against the Bleffed, he then ordered, that she and the Reverend and all their domestick Servants should be fecured immediately, and fent to the holy Inqui-All things were done accordingly; and this fudden and unexpected Accident made fuch a Noise in Town, that every Body did reason in his own way, but no Body dared to speak of the Inquisitor. At the same Time every thing in the House

House was seized upon with the Papers of the Reverend &co. Among the Papers was found the Life of the Blaffed written by Father Navanre's own Hand. Idaid in the Beginning, that he was bewirched, and fo many People did believe; for it feemed incredible that fo learned a Man, as he was in his own Religion, should fall into fo groß an Ignorance, as to write fuch a Piece, in the Method it was found composed; for the Manuscript contained about 600 Sheets, which by an Order of the Inquisitors, were fent to the Qualificators of the boly Office to be reviewed by them, and to have their Opinions thereupon. I shall fpeak of these Qualificators, when I come to treat of the Inquisitors and their Practices. Now it is sufficient to fay, that all the Qualificators being Examinators of the Crimes committed against the holy Catholick Faith, did examine the Sheets, and their Opinion was, that the Book intitled The Life of the bleffed Mary Guerrero composed by the reverend Father Fr. Michael Navarra, was scandalous, false, and against revealed Doctrine in the Scripture, and good Manners, and that it deserved to be burnt in the common Yard of the holy Office by the mean Officer of

After this Examination was made, the Inquisitors did summon two Priests out of every Parish Church, and two Fryers out of every Convent, to come such a Day to the Hall of the holy Tribunal to be present at the Tryal and Examinations against Mary Guerrero and Michael Navarro. It was my turn to go to that Tryal for the Cathedral Church of St. Salvator. We went the Day appointed all the summoned Priests and Fryers

Inquisitors, Officers of the Inquisition, and Qualificators, these had the Cross of the holy Office before their Breasts, which is set upon their Habits in a very nice Manner. The Number of Qualificators I reckoned that day in the Hall were two hundred and twenty. When all the summoned were together, and the Inquisitors under a Canopy of black Velvet (which is placed at the right Corner of the Altar, upon which was an I-mage of the Crucifix and six yellow wax Candles, without any other Light) They made the Signal to bring the Prisoners to the Barr, and immediately they came out of the Prison, and kneeling down before the holy Fathers, the Secretary began to read the Articles of the Examinations and Convictions of their Crimes.

Indeed both the Father and the Bleffed appeared that Day very much like Saints, if we will believe the Romans Proverb; that Paleness and thin Visage is a Sign of Sanctity. The Examination, and the Lecture of their Crimes was so long, that we were summoned three times more upon the same Tryal, in which, to the best of my

Memory, I heard the following Articles.

That by the Blessed's Confession to Michael Navarro, this in the Beginning of her Life says: ast. That blessed Creature knew no Sin since she was born into the World. 2d. She has been several times visited by the Angels in her Closet; and Jesus Christ himself has come down thrice to give her new heavenly instructions. 3d. She was advised by the divine Spouse to live separately from her Husband. 4th. She was once favoured with a Visit of the holy Trinity, and then she

faw Jefus at the left Hand of the Father. The boly Dove came afterwards and sate upon her Head many times: 6th. This holy Comforter has foretold her, that her Body after death shall be always incorruptible, and that a great King with the News of her Death Shall come to bonour her Sepulcbre with this Motto. The Soul of this Warriour * is the Glory of my Kingdom.
7th. Jesus Christ in a Dominican's Habit, appeared to her at night, and in a celestial Dream she was overshadowed by the Spirit. 8th. She had taken out of Purgatory seven times the Soul of his Companion's Sifter. (what folly!) 9th. The Pope and the whole Church shall rejoyce in ber Death; nay his Holiness shall canonize ber, and put her in the Litary before the Apostles. &c. After these things her private Miracles were read &c. and fo many Paffages of her Life that it would be too tedious to give an Account of 'em. 1 only write thefe, to shew the Stupidity of the reverend Navarro, who, if he had been in his perfect Senses could not have committed so gross an Error. [This was the pious People's Opinion] The Truth is that the Bleffed was not overshadowed by the Spirit, but by her Confessor; for she being at that time with Child, and delivered in the Inquisition, One Article against the Father was, that he had his Bed near her Bed, and that he was the Father of the new Child, or Monster on Earth.

Their Sentences were not read in publick, and what was their End we knew not; only we heard, that the Husband of the Blessed, had Notice gi-

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Guerrera in Spanish fignifics Warriour.

ven to him by an Officer of the holy Office, that he was at Liberty to marry any other he had a Fancy for; And by this true Account, the Publick may easily know the Extravagances of the Romish Confessors, who, blinded, either by their own Passions, or by the Subtleties of the wicked Beatas, do commit so great and heinous Crimes. &c.

There is another fort of Beatas, whom we call Endemoniadas i. e. Demoniacks, and by thefe possessed the Confessor gets a vast deal of Masses. I will tell you, Reader, the Nature of the thing, and by it, you will see the Cheat of the Confessor and the Demoniack. I said before, that among the Beatas there are two Sorts, young, and of a middle Age, but all married; and that the young undertake the Way of confessing every Day, or three times a Week, to get Opportunity of going abroad, and be delivered a while from their Husbands Jealousies: But many Husbands being jealous of the Flyes that come near their Wives, they scarcely give them leave to go to confess. Observe further that those Women make their Husbands believe, that out of Spite, a Witch has given them the evil Spirit, and they make fuch unufual Gestures, both with their Faces and Mouths, that it is enough to make the World laugh only at the Sight of em. When they are in the Fit of the evil Spirit, they talk blasphemously against God and his Saints, they beat Husbands and Servants; they put themselves in such a Sweat, that when the evil Spirit leaves them for a while (as they fay) they cannot stand upon their Feet for very Fatigue. The poor deceived Husbands, troubled in Mind and Body, fend for a Phyfician; but this K 2

this fays, he has no Remedy for fuch a Diftemper, and that Phylick knows no Manner of Devil, and so, their Dealing, being not with the Spirit, but with the Body, he fends the Husband to the Spiritual Physician; and by that means they are, out of agood Design, Procurers for their own Wives; for really they go to the Spiritual Father, begging his Favour and Affistance to come to exorcife, i. e. to read the Prayer of the Church, and to turn out the evil Spirit out of his Wife's Body. Then the Father makes him understand, that the thing is very troublesome, and that if the Devil is obstinate and positive, he cannot leave his Wife in three or four Nights; and may be, in a Month or two; by which he must neglect other Business of Honour and Profit, To this the deluded Husband promifes, that his Trouble shall be well recompensed and puts a Piece of Gold in his Hand, to make him easy; so he pays before Hand for his future Dishonour. Then the Father Exorcist goes along with him, and as foon as the Wife hears the Voice of the Exorcist, she flyes into an unmeasureable Fury and cryes out, do not let that Man (meaning the Exorcist) come to torment me (as if the Devil did speak in her and for her) But he takes the Hysop with hely Water, and sprinkles the Room. Here the Demoniack throweth her felf on the Ground, teareth her Cloaths and Hair, as if the was perfectly a mad woman. Then the Priest tyeth the bleffed Stola i. e. a fort of Scarf, they make use of among other Ornaments to say Mais, upon her Neck, and begins the Prayers: Sometimes the Devil is very timorous and leaves the Creature immediately easy; sometimes he is ob-Stinate,

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slinate, and will resist a long while before he obeys the Exorcisins of the Church; but at last, he retires himself into his own Habitation, and frees the Creature from his Torments; for they say, that the Devil or evil Spirit, sometimes has his place in the Head, sometimes in the Stomach, sometimes in the Liver, &c. After the Woman is easy for a While, they go all to take a refreshment, and they eat and drink the best that can be found in Town.

A while after, when the Husband is to mind his own Bufiness, the Wife, on pretence that the evil Spirit begins again to trouble her, goes into her Chamber, and desireth the Father to hear her Confession. They Lock the Door after 'em, and what they do for an hour or two, God only knoweth. Thele private Confessions and Exercifes of Devotion continue for several Months together, and the Husband loth to go to Bed with his Wife, for fear of the evil Spirit, goes to another Chamber, and the Father lieth in the fame Room with his Wife on a Field-bed, to be always ready, when the Malignant Spirit comes, to exorcife, and beat him with the holy Stola So deeply Ignorant are the People in that part of the World, or fo great Biggots, that on pretence of religious Remedies to cure their Wives of the devilish Distemper, they contract a worse Distemper on their Heads and Honours, which no Physician, either spiritual, or corporal can ever cure.

When in a Month or two, the Father and the Demoniack have setled Matters between themselves, for the time to come: He tells the Husband, that the Devil is in a great measure tamed, by the daily Exorcisms of the holy Mother the

Church,

Church, and that it is time for him to retire, and mind other Business of his Convent; and that, it being impossible for him to continue longer in his House, all he can do, is to serve him and her in his Convent, if the goes there every The Husband with agreat deal of thanks, pays the Father for his Trouble, and taking his leave goes to his Community, and gives to the Father Prior two Parts of the Mony (for the third Part is allowed to him for his own Pains. The Day following in the Morning, the Demo-mack is worse than she was before: Then the Husband, out of Faith, and Zeal of a good Chriftian, crieth out, the Father is gone, and the Devil is loofe again: The Exorcisms of the Church are not ready at hand, and the evil Spirit thinks himself at Liberty and begins to trouble the poor Creature: Let us fend her to the Convent, and the bold, malignant Spirit shall pay dear there for this new Attempt. So the Wife goes to the Father, and the Father takes her into a little Room, next to the Vestry (a Place to receive their aquaintances, only of the Female Sex) and there both in private, the Father appeales the Devil, and the Woman goes quiet and easy to her House, where she continues in the same Easiness till the next Morning. Then the Devil begins to trouble her again; and the Husband fays: O obstinate Spirit! you make all this Noise, because the Hour of being beaten with the holy Stola, is near: I know, that your Spite and Malice against the Exorcisms of the Church is great; but the Power of 'em is greater than thine: Go, go to the Father, and go through all the Lashes of the Stola. So the Woman dimit!

Woman goes again to the Father, and in this manher of Life they continue for a long While.

There is of these Beatas in every Convent Church, not a few, for sometimes, one of those Exorcifts keeps fix and fometimesten, by whom, and their Husbands, he is very well pay'd for the Trouble of confessing them every Day, and for taming the Devil. But the most pleasant thing among those Demoniacks, is, that they have different Devils that trouble them; for by aftrict Commandment of the Father, they are forced to tell their Names, so one is called Belzebub, another Lucifer, &c. And those Devils are very Zealous one of another. I saw several times in the Body of the Church, a Battle among three of those Demoniacks, on pretence of being in the Fit of the evil Spirit, threatning and beating one another, and calling one another Nick-names, 'till the Father did come with the Hylop, Holy-water and the Stola to appeale them, and bid them to be filent, and not to make fuch a Noise in the House of the Lord. And the whole Matter was, (as we knew afterwards) that the Father Exorcife was more careful of one, than of the others; and Jealouly (which is the worse Devil) getting into their Heads, they give it to their respective Devils, who with an infernal fury, did fight one against another, out of Pet and Revenge for the sake of their Lodging-room.

In the City of Huesca, where (as they believe) Pontius Pilate was once Professor of Law in the University, and his Chair, or part of it is kept in the Bishop's Palace for a show, and a piece of Antiquity (and which I saw my self) I say, I saw,

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and conversed both with the Father Exercist and the Beata Demoniack about the following Instance.

The thing, being not publickly divulged, but among a few Persons, I will give an Account of it under the Names of Father John and Dorothea. this Dorothea when 13 Years old, was Married against her Inclinations to a Trades-man 50 Years old. The Beauty of Dorothea, and the Ugliness of her Husband were very much, the one admired, and the other observed by all the Inhabitants of the City. The Bishop's Secretary made the Match, and read the Ceremony of the Church, for he was the only Executor of her Father's Will and Testament : She was known by the Name of Toung dancing Eyes. Her Husband was jealous of her, in the highest Degree; she could not go out without him, and fo she suffered this Torment for the space of three Years. She had an Aversion, and a great Antipathy against him. Her Confessor was a young, well shap'd Fryer, and whether, out of her own Contrivance, or by the Fryer's Advice one day, unexpected by her Husband, the Devil was detected and manifested in her. What Afflicton this was to the old, amorous, jealous Husband, is in expressible. The poor Man went himself to the Jesuit's College, next to his House for an Exorcist but the Jesuite could do nothing nor appeale that Devil, to the great Surprife of the poor Husband and many others too, who do believe, that a Jesuite can command and overcome the Devil himself, and that the Devils are more afraid of a Jesuite, than of their Sovereign Prince in Hell.

The poor Husband did send for many others, but the effect did not answer to the Purpose; till

at laft her own Confessor came to her, and after many Exorcisms, and private Prayers, the was (or the Devil in her) pacified for a While. This was a Testimony of the Father John's servent Zeal and Virtue to the Husband, to they fettled, how the Case was to be managed for the future. Fryer John was very well recompensed upon the bargain; and both the Demoniack and Fryer John continued in daily battle with the evil Spirit for two years together. The Husband began to fleep quiet and easy, thinking that his Wife, having the Devil in her Body, was not able to be unfaithful to him; for while the Malignant torments the Body, the Woman begins to fast in publick and eat in private with the Exorcift; and the Exercises of such Demoniacks, are all of Prayers and Devotions, fo the deceived Husbands believe, that it is better to have a Demoniack

The Exorcisms of Fryer John (being to appeale not a spiritual but a material Devil) he and Dorothea were both discovered, and found in the Fact by a Fryer of the fame Convent, who, by many presents from Fryer John and Dorothea, did not reveal the thing to the Prior, but he told it to fome of his Friends, which were Enemies to Fry er John; from whom I heard the Story. For my part, I did not believe it for a while, till at laft, I knew, that the Fryer John was removed into another Convent, and that Dorothea left her House and Husband and went after him; though the Husband endeavoured to spread abroad, that the Devil had stoln his Wife. These are the Effects of the Practices of the Demoniacks and Excountry of the state and the seal for motion of the

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Now I come to the Persons of publick Authority, either in Ecclesiastical, Civil or Military Affairs, and to the Ladies of the first Quality or Rank in the World. As to those I must beg Leave to tell the Truth, as well as of the inferior People. But because the Confessors of such Persons are most commonly all Jesuites, it seems very à propos to give a Description of those Fathers, their Practices and Lives, and to write of them, to the best of my Knowledge and Memory, what I know to be the Matter of Fact.

A Imost in all the Roman-Catholicks Countries, The Jesuite Fathers are the Teachers of the Latin Tongue, and to this Purpose, they have in every College (fo they call their Convents) four large Rooms, which are called the four Classes for the Grammar. There is one Teacher in each of 'em. The City, Corporation, or politick Body payeth the Rector of the Jesuites so much a Year, and the young Gentlemen are at no Expence at all for learning the Latin Tongue. The Scholars lodge in Town, and they go every Day from Eight in the Morning till Eleven to the College; and when the Clock strikes eleven, they go along with the four Teachers to hear Mass: They go at two in the Afternoon, till half an Hour after four, and fo they do all the Year long, except the Holy-days, and the Vacations from the fifteenth of August, till the ninth of September. As the four Teachers receive nothing for their Trouble, because the Payment of the City goes to the Community; they have contrived how to be recompenced for their Labour:

bour: There were in the College of Zaragoza, when I learned Latin, very near fix hundred Scholars, Noblemen, and Tradefinen's Sons, and every one was to pay every Saturday a Real of Plate for the Rule (as they call it.) There is a Custom, to have a publick litteral Act once every Month, to which are invited, the young Gentlemen's Parents, but none of the common People. The Father Rector and all the Community are present, and placed in their Velvet Chairs. To the splendid Performance of this Act, the four Teachers choose twelve young Gentlemen, and each of 'em is to make by heart a Latin Speech in the Pulpit. They choose besides the twelve, one Emperor, two Kings, and two Pretors, which are always the most Noble of the young Gentlemen: They wear Crowns on their Heads that Day, which is the diffinguishing Character of their Learning. The Emperor fits under a Canopy, the Pretors on each fide, and the Kings a a Step lower, and the twelve Senators in two Lines next to the Throne. This Act lasts three Hours; and after all is over, the Teachers and the Father Rector invite the Nobility and the Emperor, with the Pretors, Kings and Senators, to go to the Common-hall of the College, to take a Refreshment of the most nice Sweet-meats and best Liquor. The Fathers of the Emperor, Kings, Pretors and Senators, are to pay for all the Charges and Expences, which are fixed to be a hundred Pistoles every Month. And every Time there are new Emperors or Kings, &c. By moderate Computation, we were fure, that out of the Remainder of the hundred Pistoles a Month, and the Real of Plate every Week from L 2

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each of the Scholars, the four Father Teachers, had clear to be divided among themselves

every Year fixteen hundred Pistoles.

We must own, that the Jesuites are very fit, and the most proper Persons for the Education of Youth, and that all these Exercises and publick Acts (tho' for their Interests) are great Stimulations and Incitements to Learning in young Gentlemen; for one of them will study Night and Day, only to get the empty Title of Emperor, Sc. once in a Month; and their Parents are very glad to expend eight Pistoles a Year, to encourage their Sons; and besides that, they believe that they are under a great Obligation to the Jesuites College, and the Jesuites knowing their Tempers, become, not only acquainted with 'em, but absolute Masters of their Houses: I must own likewise, that I never heard of any Jesuite Father, any thing against good Manners or Christian Conversation; for really, they behave themselves, as to the outward Appearance, with fo great Civility, Modesty and Policy, that no body has any thing to say against their Deport-ment in the World, except Self-interest, and Ambition.

And really the Jesuites Order is the richest of all the Orders in Christendom; and because the Reason of it is not well known, I will tell now the Ways by which they gather together so great Treasures every where. As they are universal Teachers of the Latin Tongue, and have this Opportunity to know the Youth, they pitch upon the most ingenious young Men, and upon the Richest of all, tho' they be not very witty: They spare neither Time, nor Persuasions, nor Pre-

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fents to persuade them to be of the Society of Jesus (so they name their Order:) The Poor and
Ingenious are very glad of it, and the Noble and
Rich too, thinking to be great Men upon the
Account of their Quality: So their Colleges are
composed of witty and noble People. By the
noble Gentlemen, they get Riches; by the
Witty and Ingenious, they support their Learning, and breed up Teachers and great Men, to
govern the Consciences of Princes, People of
publick Authority, and Ladies of the first Rank.

They do not receive Ladies in private in their Colleges, but always in the middle of the Church or Chappel; they never fit down to hear them. They do not receive Charity for Masses, nor Beatas, nor Demoniacks in their Church, (I never faw one there) their Modesty and civil Manners charm every one that speaks with them; tho' I believe, all that is to carry on their private Ends and Interests. They are indefatigable in the procuring the good of Souls, and fending Missionaries to catechise the Children in the Country; and they have fit Perfons in every College for all forts of Exercises, either of Devo-tion, of Law, or Policy, &c. They entertain no body within the Gate of the College, fo no body knows, what they do among themselves. If it fometimes happen, that one doth not answer their Expectation, after he has taken the Habit, they turn him out; for they have fourteen Years Tryal: But as foon as they turn him out, they underhand procure a handsom Settlement for him; fo he that is expelled, dareth not to fay any thing against them, for fear of losing his bread. And if, after he is out, he behaves himfelf felf well, and gets some Riches, he is sure to die

a fesuite.

I heard of Don Pedro Segovia, who had been a Jesuite, but he was turned out, but by the Jesuites Insluence, he got a Prebendary in the Cathedral Church, and was an eminent Preacher. He was afterwards constantly visited by them, and when he came to die, he asked again the Habit, and being granted to him, he died a Jesuite, and by his Death, the Jesuites became Heirs of twenty thousand Pistoles in Mony and Lands.

They are Confessors of Kings and Princes, of Ministers of State, and Generals, and of all the People of Distinction and Estates. So it is no Wonder, if they are Masters of the tenth Part of the Riches in every Kingdom, and if God doth not put a stop to their Covetousness, it is to be feared, that one way or other, they will become Masters of all; for they do not seek after Dignities, being prohibited by the Constitutions of their Order to be Bishops, and Popes; it only is allowed to them to be Cardinals, to govern the Pope by that means, as well as they do rule Emperors, Kings and Princes. At this present Time, all the Sovereigns of Europe have Jesuites for their Confessors.

Now it is high Time to come to fay fomething as to their Practices in Confessions; and I will only speak of those I knew particularly well.

First, The Reverend Father Navasques, Professor of Divinity in their College, was chosen Confessor of the Countess of Fuentes, who was left a Widow at twenty four Years of Age. This Lady, as well as other Persons of Quality, kept a Coach and Servant for the Father Confessor. He has

has always a Father Companion to fay Mass to the Lady. She alloweth fo much a Year to the College, and fo much to her Confessor and his Companion. All Persons of Quality have an Oratory or Chappel in their Houses, by Dispensation from the Pope, for which they pay a great Sum of Mony. Their Way of living is thus, In the Morning they fend the Coach and Servant to the College, most commonly at eleven of the Clock: The Father goes every Day at that Time, and the Lords and Ladies do not confess every Day; they have Mass faid at home, and after Mass, the Reverend stays in the Ladies Company till Dinner-time: Then he goes to the College till fix in the Evening, and at fix goes again to fee the Lady, or Lord till eleven. What are their Discourses I do not know: This I know that nothing is done in the Family without the Reverend's Advice and Approbation: So it was with the Countess's Family, and when she died, the College got four thousand Pistoles a Year from her.

The reverend Father Muniessa, Confessor of the Dutchess of Villahermosa in the same Manner got at her Death thirty thousand Pistoles and the reverend Father Aranda, Confessor to the Countess of Aranda got two thousand Pistoles; yearly Rent from her, all for the College Now what Means they make use of to bewitch the People and to fuck their Substance, every Body may think, but no Body may guefs at. An ingenious Politician was asked; how the Jesuites cou'd be rightly described and defined, and he gave this Definition of them. Amici frigidi, & inimici calidi. i. e. cold Friends and warm Enemies. And this is all I can write concerning their Manners and Practices. Before

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Before I difmiss this Subject, I cannot pass by one instance more, touching the Practices of Confessors in general and that is, that since I came to these Northern Countries, I have been told by Gentlemen of good Senle and ferious in their Conversation, that many Priests and Fryers were Procurers (when they were in those Parts of the World) and did show them the way of falling into the common Sin. It is no Doubt, they know all the lewed Women by auricular Confession, but I could not believe they would be fo villanous and base, as to make a Show of their Wickedness before Strangers. This I must say in vindication of a great many of them (for what I do write is only of the wicked ones) that they are many times engaged in some Intrigues unknown to themselves and they are not to be blamed, but only the Perfons that with false Infinuations do make them believe a Lie for a Truth, and this under a Pretence of Devotion. To clear this I will tell a Story, which was told me by a Collonel in the English Service, who lives at present in London.

He faid to me, that an Officer, a Friend of his, was Prisoner in Spain. His Lodgings were Opposite to a Counsellor's House. The Counsellor was old and jealous, the Lady young, handsom and confined, and the Officer well shaped and very fair. The Windows and Balconies of the Counsellor were covered with narrow Lattices; and the Officer never saw any Woman of that House: But the Lady who had several times seen him at his Window, could not conceal long her Love, so she sent for her Father Confessor and spoke with him in the following Manner. My reverend Father, you are my spiritual Guide and

you

you must prevent the Ruin of my Soul, Reputation and Quietness of my Life. Over the way (faid she) lives an English Officer, who is conflantly at the Window, making Signs and Demonstrations of Love to me, and tho' lendeavour not to haunt my Balcony, for Fear of being found out by my Spoule, my waiting maid tells me, that he is always there. You know my Spoule's Temper and Jealousie, and if he observes the least Thing in the World, I am undone for ever, 16 to put a timely Stop to this, I beg you would be fo kind, as to go over and defire him to make no more Signs, and that if he is a Gentleman (as be feems to be) he never will do any Thing to disquier a Gentlewoman. The credulous Confesfor, believing every Syllable, went over to the English Officer, and told him the melfage, asking his Pardon for the Liberty he took ; But that he could not help it, being as he was the Ladies be a quite different Man for the future, rollefton

The Officer, who was of a fiery Temper, and swer'd him in a refolute Manner. Hear, Fryer, said he to the Confessor; go your way, and never come to me with such saile Stories; for I do not know what you say, nor I never saw any Lady over the way. The poor Father sull of Shame and Fear, took his Leave, and went to deliver the Answer to the Lady. What (said she) doth he deny the Truth? I hope, God will prove my Innocency before you, and that before two Days. The Father did comfort her, and went to his Convent. The Lady, seeing her Design srustrated this way, did contrive another to let the Officer know her great Inclination: So one of her Servants wrote a Letter to her in the Officer's Name,

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with many Lovely Expressions, and desiring her to be inher Garden at Eight in the dark Evening, under a Fig tree next to the Walls. And recommending to her Servant the Secret, fealed the Letter directed to her. Two days after the fent for her Confessor again; and told him! Now my reverend Father, God has put a Letter from the Officer into my Hands, to convince him and you of the Fruth. Pray, take the Letter, and go to him, and if he denies as he did before, fliew him his own Letter, and I hope, he will not be fo bold, as to trouble me any more! He did it accordingly, and the English Gentleman answered him as the fift time; and as he flew into a Passion, the Father told him, Sir, fee this Letter and answer me; which the Officer reading, foon understood the Meaning, and faid: Now my good Father, I must own my Folly, for I cannot deny my Hand-writing, and to affure you and the Lady, that I shall be a quite different Man for the future, pray tell her, that I will obey her Commands, and that I never will do any thing against her Orders. The Confessor very glad of so unexpected good Success (as he thought) gave the Answer to the Lady, adding to it; now Madam, you may be quiet, and without any Fear, for he will obey you. Did not I tell you (faid the) that he could not demy the Fact of the Letter? So the Confessor went Home, having a very good Opinion of the Lady and of the English Officer too, who did not fail to go to the Rendezvous. &c.

Every ferious religious Man will rather blame the wicked Lady than the Confessor; for the poor Man (tho he was a Procurer, and Instrument of bringing that Intrigue to an effect) really he was

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any thing of Wantonness in a Lady so devoutly affected, and so watchful of the Ruin of her Sour, Honour, and Quietness of her Life? We must excuse them in such a Case as this was, and say, that many and many Consessors, if they are Procurers, they do it unknown to themselves, and out of pure Zeal for the good of the Souls, or to prevent many Disturbances in a Family; But as for those, that out of Wickedness busy themselves in so base and villanous Exercises, I say, Heaven and Earth ought to rise in judgment against them. They do deserve to be punished in the World, that by their Example the same Exercise might be prevented in others.

I have given an Account of some private Confessions of both Sexes, and of the most secret Practices of some of the Roman Catholick Priests, according to what I promised the Publick in my printed Proposals. And from all that is written and said, I crave Leave to draw some sew Inferences.

First. I fay that the Pope and Councils are the original Caufes of all the aforesaid misdoings and ill Practices of the Romish Priests; Marriage being forbidden to a Prieft, not by any Commandment of God or divine Scripture, but by a strict Ordinance from the Pope, and an indifputable Canon of the Council. This was not practifed by them for many Centuries after the Death of our Saviour; and the Priefts were then more religious and exemplary than they are now. I know the Reasons their Church hath for it, which I will not contradict, to avoid all fort of Controverfy; But this I may fay, that if the Priests, Fryers and Their M 2 Nuns

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Nuns were at lawful Liberty to marry, they would be better Christians, the People richer in Honour and Estates, the Kingdom better peopled, the King stronger, and the Romish Religion more free from foreign Attempts and Calumnies.

They do make a Vow of Chaftiry, and they break it by living loofe, lewed, and irregular Lives. They do vow Poverty, and their thirst for Riches is unquenchable, and whatever they get is most commonly by unlawful means: They Iwear Obedience, and they only obey their Lusts, Paffions and Inclinations. How many Sins are occasioned by binding themselves with these three Vows in a Monastical Life? It is inexpressible: And all, or the greater Number of Sins committed by them, would be hindred, if the Pope and Council were to imitate the right Foundations of the primitive Church, and the Apostles of Jefus Christ our Saviour norq I radw or garbroom

As to particular Persons among the Priests and Fryers, touching their Corruptions and ill Practices in Auricular Confession, I say ! they do act against divine and humane Law in such Practices, and are guilty of feveral Sins, especially Sacrilege and Robbery. It is True that the moral Summs are defective in the Instruction of Confessors, as Opinions grounded in the erroneous Principles of their Church: But as to the fettled Rules for the guiding and advising the Penitent, what he ought to do to walk uprightly, they are not defective; fo the Confessors cannot plead Ignor amus for so doing, and confequently the Means they make use of in the Tribunal of Conscience, are all sinful, being puly to deceive and cheat the poor ignorant Peo-But this I may fay, that if the Priefts, 1 Pycis isle Their

Their Practices then, are against divine and humane Law, contrary to holy Scripture, nay, to Humanity it self: For, Thou that teachest another; thou shalt not kill; nor commit Adultery, nor steal, nor covet thy Neighbour's Goods, nor Wife: Dost thou all those things? And to insist only on Sacrilege and Robbery. What can it be but Robbery and Sacrilege, to sell Absolution, or which is the same thing, to refuse it to the Penitent, if he doth not give so much Mony for Masses?

This may be cleared by their own Principles, and by the Opinions of their casuistical Authors. who do agree in this. viz: that there are three forts of Sacrilege, or a Sacrilege which may be committed three different Ways. These are the Expressions they make use of. Sacrum in Sacro: Sacrum ex Sacro: Sacrum pro Sacro. That is: To take a facred thing for a facred thing, a facred thing in a facred Place: And a facred thing out of a facred Place. All these three are Robbery and Sacrilege together according to their Opinions; and I faid that the Confessors in their Practices are guilty of all three; for in their Opinion, the boly Tribunal of Conscience is a facred thing; the Absolution and consecrated Church are sacred likewife. As for the Mony given for the Relief of the Souls in Purgatory, Corrella in his moral Summ fays, that is a facred thing too. Now it is certain among them, that no Priest can receive Mony for Absolution directly nor indirectly: Those then that take it, do rob that Mony which is unlawfully taken from the Penitent; and it is a Sacrilege too, because they take a facred thing for a facred thing; viz. the facred Mony for Masses taken 01

taken for Absolution. They take that facred Thing in a facred Place, wizinin the facred Tiribunal of Confeience. And they take a facred Thing our of a facred Place, wis the Church

Again Tho' most commonly : Quodeunque ligaweris super terram, erit Ligatum et in Calis, is understood by them litterally, and the Pope ufurps the Power of absolving Men without Concrition, provided they have Attrition, or only Confession by Mouth, as we shall see in the following Chapter of the Pope's Bull: Nevertheless the Caluilts when they come to treat of a perfect Confession under the Sacrament of Penance, they onanimously fay, that three Things are absolutely necessary to a perfect Confession, and to Salvariontoo, viz. Oris Confessio, Cordis Contritio, and Operis Satisfactio. Tho' at the fame time they fay : Except in Cafe of Pontifical Dispensation with Faculties, Privileges, Indulgences and Pardon of all Sins committed by a Man But tho' they except this Cafe, I am fure, Athey do it out of Obedience, and Flattery, rather than their own Belief. If they then believe, that without Contrition of Heart, the Absolution is of no effeet, why, do they perswade the contrary to the Penicent? Why do they take Mony for Absolution? It is then, a Cheat, Robbery, and Sacrithe Souls in Purgatory, Corrella in his moral Suggest

Secondly I fay: That the Confessors (generally speaking) are the Occasion of the Ruin of many Families, of many Thefts, Debaucheries, Murchers, and Divisions among several Families (for which they must answer before that dreadful Tribunal of God, when, and where all the fecret Practices and Wickedness, shall be disclosed) add 035:1

acquainted with the Tempers and Inclinations of People, which contribute very much to heap up Riches, and to make themselves commanding Masters of all forts of Persons; for when a Confessor is thoroughly acquainted with a Man's Temper, and natural Inclinations; it is the most easy thing in the World to bring him to his own Opinion. and to be Master over him and his Sub-stance,

That the Confessors, commonly speaking, are the Occasion of all the aforesaid Milchiess, will appear by the following Observations.

First, they get the best Estates from the rich People, for the Use and Benefit of their Communities, by which many and many private Persons and whole Families, are reduced and ruined. Obferve now their Practices as to the Sick. If a noble man of a good Estate is very ill, the Confessor must be by him Night and Day, and when he goes to Sleep, his Companion Suplies his Place to direct, and exhort the Sick to die, as algood Christian, and to advise him, how to make his Last-will-and Testament. If the Confessor is a downright honest Man, he must berray his Principles of honesty or disoblige his Superior, and all the Community, by getting nothing from the Sick; fo he chargeth upon the poor Man's Confeience to leave to his Convent thousands of Masfes, for the speedy Delivery of his Soul out of Purgatory: and befides that, to fettle a yearly Mafs! for everupon the Convent, and to leave a voluntary Gift, that the Fryers may remember him in their publick and private Prayers, as a Benefactor of that Community: And in these and other Picoles Lega-

Legacies, and Charities, three parts of his Estate goes to the Church, or Convents. "But if the Confessor has a large Conscience, then without any Christian Consideration for the Sick's Family and poor Relations, he makes use of all the means an inhuman, coveteous Man can invent to get the whole Estate for his Convention And this is the Reason why they are so Rich, and so many

Families fo Poor, reduced, and ruined

From these we may Infer Thests, Murthers, Debaucheries, and Divisions of Families. Ifay, the Confessors are the original Cause of all these ill Confequences; for when they take the best of Estates for themselves, no wonder, if private Persons and whole Families are left in such want. and necessity, that they abandon themselves to all forts of Sins and Hazards of loofing both Lives and Honours, rather than to abate fomething of ble man of a good Elfate is very il, shird finds

Imight prove this by feveral Inftances, which I donot question, are very well known by many curious People; and tho' fome malicious Perfonsare apt to suspect, that such instances are meer Dreams, or Forgeries of envious People, for my part I do believe, that many Confessors are the original Caufe of the aforefaid evils, as may be

feen by the following Matter of fact. amo oda Ila

In the Account of the Jefuites and their Practices, I faid, that the reverend Navasques was the Confessor of the Countes of Fuentes, who was left a Widow at 24 Years of Age, and never married again, For the Reverend's care is to advise them, to live a fingle Life (Purity being the first ftep to Heaven.) The Lady Counters had no Children, and had an Estate of her own, of 4000 Lega-Piftoles

Pistoles a Year, besides her Jewels and House's Goods, which, after her Death, were valued to 15000 Pistoles. All these things and her Personal estate were left to the Jesuites College, tho' she had many near Relations, among whom, I knew two young Gentlemen fecond Coufins of her Ladyships, and two young Ladies kept in the House as her Cousins too. She had promised to give them a Settlement fuitable to their Quality and Merits; which Promise the Father Confessor did confirm to them feveral times: But the Lady died, and both the young Ladies and the two Gentlemen were left under the Providence of God, for the Countess had forgotten them in her Last-will; and the Father Confessor took no Notice of them afterward. The two young Ladies did abandon themselves to all manner of private Pleasures at first, and at last to publick Wickedness. As to the young Gentlemen, in a few Months after the Lady's Death, one left the City and went to ferve the King, as a Cadet; the other following a licentious Life, was ready to finish his Days with shame and dishonour on a Publick Scaffold, had not the Goodness and Compassion of the Marquiss of Camarassa, then Vice-Roy of Aragon, prevented it. Now, whether the Father Confessor shall be answerable before God, for all the Sins committed by the young Ladies, and one of the Gentlemen, for want of what they did expect from the Countess, or not? God only knows: We may think and believe, that if the Lady had provided for them according to their Conditon in the World, in all humane probability, they had not committed fuch Sins: Or if the College, or the reverend Father

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had been more Charitable, and Compassionate to the Condition, they were left in, they had put a

timely stop to their Wickedness.

Thirdly I say: That Confessors and Preachers are the occasion, that many Thousands of young Men and Women choose a single retired Life, in a Monastery, or Convent; and therefore are the cause of many Families being extinguished, and their own Treasures exceedingly increased.

If a Gentleman has two or three Sons, and as many Daughters, the Confessor of the Family adviseth the Father to keep the eldest Son at home, and fend the rest both Sons and Daughters into a Convent or Monastery; praising the Monastical Lite, and faying, that to be retired from the World, isthe fafest way to Heaven. There is a Proverb which runs thus in English: It is better to be alone, than in bad Company. And the Confessors do alter it thus: It is better to be alone, than in good Company. Which they pretend to prove with many sophistical Arguments, nay, with a Passage from the Scripture; and this not only in private Conversation, but publickly in the Pulpit. I remember I heard my celebrated Mr. F. James Garcia, preach a Sermon upon the Subject of a retired Life, and Solitude (which Sermon and others preached by him in Lent, in the Cathedral Church of St. Salvator, were printed afterwards. The Book is in Folio, and its Title Quadrage sima de Garcia. He was the first Preacher, I heard make use of the above Proverb, and to alter it in the aforesaid way; and to prove the Sense of his Alteration he faid: Remember the Woman in the Apocalypsis, that run from Heaven into the Defart. What! was not that Woman in Heaven, in the

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the Company of the Stars and Planets by which are represented all the Heavenly Spirits? Why then quits she that good Company, and chooses to be alone in a Defert place? Because (said he) that Woman is the Holy Soul, and for a Soul that defireth to be Holy, 'tis better to be alone, than in good Company. In the Defert, in the Convent, in the Monastery the Soul is fafe, free from fundry Temptations of the World; and so it belongs to a Christian Soul, not only to run from bad Companies, but to quit the best Company in the World and retire into the Defert of a Convent. or Monastery, if that foul defireth to be Holy and Pure. This was his Proof; and if he had not been my Master, I would have made bold to make some Reflections upon it: But the Respect of a Disciple beloved by him, is enough to make me silent, and leave to the Reader the Satisfaction of reflecting in his own way, to which I heartily fubmit.

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These I say, are the Advices, the Confessors give to the Fathers of Families, who, glad of lefsning the expences of the House, and of seeing their Children provided for, do fend them into the defert Place of a Convent, which is really in the middle of the World. Now observe, that it is twenty to one, that the Heir dieth before he marrieth and have Children; fo the Estate and every thing else falls to the fecond, who is a professed Fryer, or Nun, and as they cannot use the expression of Meum, or Tuum, all goes that way to the Community. And this is the Reason, why many Families are extinguished and their Names quite out of Memory; the Convent so crowded, the king-N 2 dom dom fo thin of People: And the Fryers, Nuns

and Monasteries so rich.

Fourthly, I fay, that the Confessors, Priests, and especially Fryers, make good this faying among the common People: Fryle, o Fraude es todo uno: i. e. Fryer or Fraud is the fame Thing; for they not only defraud whole Families; but make use of barbarous inhuman Means to get the

Estates of many rich Persons.

The Marquess of Arino had one only Daughter, and his fecond Brother was an Augustian Fryet under whose Care the Marques left his Daughter when he died. She was fifteen Years of Age, rich and handsom. Her Uncle and Executor was at that time Doctor and Professor of Divinity in the University, and Prior of the Convent, and could not personally take care of his Niece and her Family, fo he defired one of her Aunts to go and live with her, and fent another Fryer to be like a Steward and Overfeer of the House. Uncle was a very good honest Man, and mighty religious. He minded more his Office of a Prior, his Study and Exercises of Devotion, than the Riches, Pomp, Magnificence and Vanity of the World; fo feeing, that the Discharge of his Duty and that of an Executor of his Niece were inconfistent together, he did resolve to marry her. Which he did to the Baron Suelves, a young, handsom, healthy, rich Gentleman: But he died feven Months after his Marriage, So the good Uncle was again at the same Trouble and Care of his Niece, who was left a Widow but not with Child. After the Year of her mourning was exfpired, fhe was married to the great Prefident of the Council, who was made afterwards great Chancellor

cellor of the Kingdom, but he died, leaving no Children. The first and second Husband left all their Estates to her; and she was reckoned to have eighty thousand Pistoles in yealy Rent and Goods. A Year after, Don Pedro Carillo Brigadier General, and General Governour of the Kingdom married her, but has no Children by her. I left both the Governour and his Lady alive, when I quited the Country. Now I come to the Point. It was specified in all the Matches between the Gentlemen and the Lady, that if they had no Iffue by her, all her Estate and Goods should fall to the Uncle as a fecond Brother of her Father: and fo ex necessitate the Convent shou'd be for ever the only enjoyer of it. It was found out, but too late, that the Fryer Steward, before she was first married, had given her a Dole to make her a barren Woman; and tho' no body did believe that the Uncle had any Hand in it, (fogreat an Opinion the World and the Lady's Husband had of him) every Body did suspect at first the Fryer Steward, and fo it was confirm'd at last by his own Confession; for being at the Point of Death, he owned the Fact publickly and his Defign in it.

Another Instance. A Lady of the first Rank of eighteen Years of Age, the only Heiress of a considerable Estate was kept by her Parents at a distance from all forts of Company, except only that of the Confessor of the Family, who was a learned and devout Man; But as these Reverends have always a Father Companion to assist them at home and abroad, many times the Mischief is contrived and effected unknown to the Confessor, by his wicked Companion, so it happened in this

Instance.

Instance. The Fame of the wonderful Beauty of this young Lady was spread so far abroad, that the King and Queen being in the City for eight Months together, and not feeing the celebrated Beauty at their Court, Her Majesty asked her Father one day, whether he had any Children? and when he answered, that he had only one Daughter, he was defired by the Queen to bring her along with him to Court the next Day, for the had a great Defire to fee her Beauty fo admir'd at home and abroad. The Father could not refuse it, and so the next Day the Lady did appear at Court, and was fo much admired that a Grandee (who had then the Command of the Army, tho' not of his own Paffions) faid: This is the first time I fee the Sun among the Stars. The Grandee began to covet that inestimable Jewel, and his Heart burning in the agreeable Flame of her Eyes, he went to fee her Father, but could not fee the Daughter. At last (all his Endeavours being in vain, for he was married) he fent for the Confessor's Companion, whose Interest and Mediation he got by Mony and fair Promises of raising him to an Ecclesiastical Dignity: So by that Means he fent a Letter to the Lady, who read it, and by the Companion's Perswasions she answered it, and in very few Days he got her Consent to disguise himself and come to fee her along with the Father Companion; so one Evening in the Dark, putting on a Fryer's Habit, he went to her Chamber, where he was always in company with the Companion Fryer, who by crafty Perswasions made the Lady understand, that if she did not consent to every thing that the Grandee should desire, her Life and Reputation were lost &c. In the same disguife .acmsfini

guise they saw one another several times to the Grandee's Satisfaction, and her hearty Grief and Vexation.

But the Court being gone, the young Lady began to suspect some publick Proof of her Intrigue, till then fecret, and confulting the Father Companion upon it, he did what he could to prevent it, but in vain. The Misfortune was fuspected, and owned by her to her Parents. The Father died of very Grief in eight Days Time: And the Mother went into the Country with her Daughter, till she was free from her Disease, and afterward both Ladies Mother and Daughter retired into a Monastery, where I knew and conversed several times with them. The Gentleman had made his Will long before, by which the Convent was to get the Estate, in Case that the Lady should die without Children; and as she had taken the Habit of a Nun, and professed the Vows of Religion, the Prior was fo ambitious, that he asked the Estate, alledging, that she, being a professed Nun, could not have Children; to which the Lady, replyed, that she was obliged to obey her Father's Will, by which she was Mistress of the Estate during her Life; adding that it was better for the Father Prior not to infift on his Demand, for the was ruined in her Reputation by the Wickedness of one of his Fryers, and that she, if prest, wou'd shew her own Child, who was the only Heir of of her Father's Estate. But the Prior, deaf to her Threatnings, did carry on his Pretension, and by an Agreement (not to make the thing more publick than it was; for very few knew the true Stoty) the Priorgot the Estate, obliging the Convent to give the Lady and her Mother

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Mother, during their Lives 400 Pistoles every Year, the whole Estate being 5000 yearly Rent.

I could give feveral more Infrances of this Nature to Convince that the Confessors, Priests and Fryers are the fundamental Original cause of almost all the misdoings, and mischiefs that happen in the Families: By the Instances already given, every Body may eafily know the fecret Practices of some of the Romish Priests, which are an Abomination to the Lord, especially in the holy Tribunal of Confession. So I may conclude and difmifs this first Chapter, saying; that the Confession is the Mint of Fryers and Priests. the Sins of the Penitents the Mettals, the Abfolution the Coin of Mony, and the Confessors the Keepers of it.

Now, the Reader may draw from these Accounts as many Inferences as he pleases, till, God willing, I furnish him with new Arguments, and Instances of their evil Practices in the second follod Nun, could not have Carow sidt to trac

the Lady, toplyed, that the was obliged to obey her Father's Will, by which the was Militels of the Mate during her Life; adding that it was betten for the Fasher Prior not to infult on his Demand, for the was ruined in her Reputation by the Wickednels of one of his Feyers, and that

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the thing more publick than it was; for very few knew the enc Story) the Prior got the Blanc, obliging the Convent to sive the Lady and her

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Sie of greit, wor'd they her own Child, whowas .Q.A.H. Deir of of biger Kathai's Faince. Bine the

CHAP. II.

Of the Pope's yearly Bull &c.

After I have given an Account of several private Confessions of both Sexes, and of the ill Practices of some Roman Catholick Priests in them. I shall in the next place treat of the Pope's yearly Bull of Indulgences, and Pardon of Sins, to those that undertake the War against the Enemies of the Roman Catholick Faith; which will be a great help to discover the Encouragement, the Priests have in it to use the People in fuch a way, and to prevent cavillings and objections against this Chapter, it feems proper to give a true Copy of the Bull printed in Spanish and a Translation of it in English, that the Learned People in both Languages might compare both, and vindicat the Author, or blame him if he alters, or changeth any fub-stantial Circumstance of it. The Bull begins thus.

M.D.CC.XVIII.

Bulla de la Santa Cruzada Concedida por la Santidad de Nuestro muy Santio Padre Clemente undecimo para los Reynos de Espanna, e Islas a ellos adjacentes en favor delos que ayundaren, y Sirvieren a el Rey D. PHELIPE V. nuestro Sennor en la guerra y gastos de ella, que mantiene Contra los Enemigos de nuestra Santa se Catholica, Con grandes Indulgencias y Perdones para el anno de mil setecientos y diez y ocho.

O El

El Propheta Joel Lastimado delos dannos que padecian los Hijos d'Ifrael Con las Invasiones delos Exercitos Caldeos, Zeloso y deseosso de su defensa, despues de averles persuadido ala observancia de la Ley, Convocando los Soldados ala Guerra, dize: Que vió salir para Consuelo de todos una Misteriosa fuente de Dios y su Casa, que Regava, y Lavaba los pecados de aquel Pueblo. Viendo pues nuestro muy Santo Padre Clemente undecimo, que al presente rige, y govierna la Santa sede Apostolica, el Zelo que el Rey Catholico delas Espannas D. Philipe V. tiene dela defensa de nuestra Santa fe, y que para este effecto Convoca, y Sustenta sus Exercitos, y Armas Contra todos los Ememigos dela Christiandad, para ayudar a tan Santos Intentos Concedio esta Bulla, por la qual abre las fuentes dela Sangre de Christo, y el Tesoro de sus inestimables merecimientos y Con ella Anima a todos los fieles al Socorro de esta empressa, para Cuyo efectoy que gozen de este Beneficio la manda publicar Con las indulgencias, gracias y facultades siguien-

Rimeramente: Su Santidad Concede de a todos los fieles Christianos de dichos Reynos y Sennorios, Moradores, Estantes, y habitantes en ellos, y alos, que a ellos vinieren o en ellos se hallaren, que movidos con el Zelo del ensalzanmiento dela se Catholicu, sueren a su costa personalmente a servir ala guerra enel Exercito, y con la gente, que su Magestad embia por tiempo de un anno a pelear Contralos Turcos, y los otros Insieles, o hazer otro qualquier servicio de ayudar personalmente.

mente en dicho Exercito, perseverando enel hasta la sin de dicho anno, la plenaria Indulgencia, y remision detodos sus pecados (si de ellos estuvieren Contritos de Corazon, olos Confessaren de boca, o no pudiendo Confosarlos, lo desearen de Corazon) que se ha acostumbrado conceder alos que van ala Conquista dela tierra Santa, y en el anno del Jubileo; y declara, que la tal indulgencia Consigan asimismo los que murieren antes del sin dela Expedition, o en el Comino, yendo al exercito antes de la Expedition.

I otrosi Concede la misma Indulgencia a aquellos, que aunque no vayan personalmente, embiaren otro a su costa en esta manera: si a aquelque asi embiare fuere Cardenal, Primado, Patriarcha Arzobispo, Obispo, Hijo de Rey, Principe, Duque, Marques, Conde, embie quantos
posiblemente pudiere, hasta diez; y no pudiendo
diez, alo menos quatro: I las otras Personas de
qualquier Condicion que fueren embien uno; y no
pudiendo hazerlo, en tal caso, dos, o tres, o
quatro podran embiar un soldado, Contribuyendo
en esto Cada uno segun su Posibilidad.

Item: Los Cabildos delas Iglesias, y Monasterios de Religiosos, y Religiosas, aunque sean delas Ordenes Mendicantes, que por Cada diez Personas, los tales Cabildos, y Monasterios embiaren un Soldado, aviendose esto tratado, y acordado en su Cabildo, consigan la misma Indulgencia: la qualasimismo Conseguiran los que fueren

embiados, si fueren pobres.

Item: Los clerigos Seculares, que, con Licencia desus Ordinarios, y los Religiosos de sus Superiores predicaren la Palabra de Dios en el dicho exercito, o exercieren otros Ministerios Eclelasticos, stasticos, y pios (lo qual se declara serles ticito en el exercito sin incurrir irregularidad) que puedan servir sus Benesicios por Tenientes Idoneos (no siendo curados; o de Carga de Almas) que estos no podran sin Licencia de su santitad: T los Soldados que en esta guerra se ocuparen, se declara, no estar obligados alos ayunos, que por Voto o Precepto dela Iglesia lo estuviaren, no es-

tando enla guerra.

Item: Concede su Santitad a todos los Susodichos, y alos que no fueren, niembiaren, si de sus bienes Libremente contribuyeren, y ayudaren para esta santa obra con la Limosna infrascripta, que durante el dicho anno, que corre desde el dia dela publicacion dela dicha Bulla en cada Lugar, puedan gozar, y gozen de todas las Gracias, y Facultades contenidas en esta Bulla: Conviene a faber, que puedan (aun en tiempo de Entredicho Ecclesiastico, o divino) oir misa en las Iglefias, Monasterios, o Oratorio particular sennalado, y visitado por el Ordinario; y dezir misa, y otros divinos Officios por sus Personas, si fueren Presbiteros, o hazerlos celebrar a otros en su presencia, y de sus Familiares, y Parientes: Recivir el fanto Sacramento dela Euchariftia, y los demas Sacramentos, salvo en el dia dela Pasqua, conque estos no ayan dado causa al tal Entredicho, ni aya quedado por ellos, que se quite; y conque las vezes que quisierenusar de dicho Oratorio, para lo que dicho es, Rezen, y hagan Oracion, conforme ala Devocion de cada uno, gor la Conservacion dela Union delos Principes Christianos, Extirpacion delas heregias y Vistoria contra Infieles.

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Item: Concede su santitad, que en tiempo de Entredicho puedan ser sepultados los Cuerpos delos difuntos en sepeltura sagrada Conmoderada Pom-

pa funeral.

Item: Concede a todas las Personas, que tomarrenesta Bulla, que durante el dicho anno, puedan de consejo de ambos Medicos espiritual, y Corporal Comer Carne en quaresma, y otrostiempos de ayunos, y dias probibidos de Comer Carne portodo el anno; y que assimismo puedan Libremente y afu alvedrio Comer buevos, y cofas de leche, de manera, que los que no comieren Carne guardando enlo demas la forma del avuno Ecclesiastico, ayan Cumplido, y satis fecho al dicho ayuno; y en este indulto de comer buevos y cosas de leche asu alvedrio, no se comprehenden los Patriarchas, Primados, Arzobispos, Obispos, ni otros Prelados Inferiores, ni qualefquier Personas regulares, ni delos seculares los Cherigos Presbiteros, en quanto los dias de Quaresma Solamente; Empero sacanse delos Nombrados los que fueren de sesenta annos, y todos los Cavalleros delas Ordenes Militares, que los unos. y los otros podran Comer buevos y cosas de leche a su alvedrio y gozar de dicho indulto.

Item: los susodichos que no fueren, ny embiaren, si contribuyeren, y ayudaren de sus bienes demas dela dicha contribucion, ayunaren voluntariamente por devocion en dias que no sueren de Precepto, y juntamente hizieren Oracion, Implorando la ayuda de Dios por la Victoria contra Insieles, y su Gracia por la union, y Consederacion delos Principes christianos; y no pudiendo ayunar por algun Legitimo Impedimento, hizieren otras obras pias al alvitrio de sus Consessores, o desus Curas; todas quantas vezes lo hizieren durante el dicho anno, seles conceden y relaxan miseracordiosamente quince annos y quince quarentenas de Perdon, todas las penitencias a ellos impuestas, y en qualquier manera debidas; y que sean particpantes de todas las Oraciones, Limosnas, y peregrinaciones, y tambien delas de Jerusalen, y de todas las demas buenas obras que enla universal Iglesia Militante, y en

cada uno de sus miembros se bazen.

Item: Concede alos que en dias de quaresma, y en otros dias del anno en que ay Estaciones en Roma, visitaren cinco Iglesias, o cinco altares; y sino buviere cinco Iglesias, o cinco altares, cinco vezes una Iglesia, o un Altar; y alli bizieren Oracion devotamente por la union y victoria susodicha, que ganen, y consigan todas las Indulgencias y perdones, que gozan y consiguen los que personalmente visitaren las Iglesias de Roma, y extra Muros de ella, como si las ganasen visitando personalmente las mismas Iglesias.

Item: para que con mas puridad y Limpieza de sus consciencias puedan hazer Oracion concede su santitad a todos los Susodichos que puedan elegir por Confessor a qualquier Presbitero secular, o regular delos aprovados por el Obispo o Ordinario, el qual los pueda absolver una vez enla vida, y otra en el articulo dela Muerte, de qualquier pecados, o censuras, aunque seanlos reservados o reservadas ala sede Apostolica, y delos declarados en la Bulla in Cena Domini, Excepto del Crimen y delito dela Heregia, y que consigan, y ayan plenaria Indulgencia de ellos; T que los pecados y censuras no reservados ala sede

sede Apostolica puedan absolver tantas quantas vezes los Confessaren con penitentia saludable conforme a sus Culpas: T en caso que sea necsaria Satisfacción para conseguir la dicha Absolution, la hagan por sus Personas; y haviendo impedimento la puedan hazer sus herederos por ellos. Podrà tambien el dicho Confessor comutarles qualquier Votos, aunque sean hechos con juramento, dando de limosna lo que les pareciere en favor y beneficio de la Santa Cruzada, Excepto los Votos de castitad, Religion y ultramarinos.

Item: quest durante el dicho anno acaeciere que ellos por muerte repentina o por ausencia de sus Confessores mueren sin Confession, con que ayan muerto cotritos, al tiempo estatuido por la Iglesia huvieren confessado, y que no ayan sido negligentes, ni descuidados en consianza de esta Gracia, consigan la dicha Indulgencia plenaria, y Remission desus pecados, y a sus cuerpos se pueda dar ecclesiastica sepultura (sino huvieren muerto descomulgados) no obstante el Entredicho.

Item: su santitad por su breve particular a concedido atodos los Fieles christianos que tomaren esta Bulla dos vezes en el anno, que puedan otra vez enla vida, y otra en el Articulo dela muerte (demas dela que arriba està) ser absueltos de todos, y qualesquier pecados, crimines, y Excesos por graves que sean, y de qualquier censuras, y sentencias de Excomunicación en que huvieren incurrido, aunque sean contenidos en la dicha Bulla de la cena del sennor, y la Absolución Reservada a su santitad (excepto del crimen y delito de heregia, como dicho es) y puedan gozar dos vezes de todas las Gracias, Indulgen-

dulgencias, y facultades, y perdones concedidos

en esta Bulla.

I fu fantitad da poder y facultad anos D. Francifeo Antonio Ramirez dela piftina, Arcediano de Alcarraz, Dignidad y canonigo de la fanta yglesia de Toledo primada delas Espannas, del Consejo de su Majestad, comisario Apostolico General de la fanta Cruzada, y demas Gracias en todos sus Reynos, y sennorios para que podamos suspender, durante el anno dela publicacion de esta Bulla, todas las Gracias, indulgencias, y Facultades, privilegios concedidos en los dichos Reynos, sennorios, islas y Provincias de qualquier yglestas, Monasterios, Hospitales, Cofadrias, y Lugares pios, y Personas particulares, annque las concessiones tengan clausulas contraries a esta suspension. Y otrosi para que podamos Revalidar aquellas mismas Gracias y facultades, y otras qualesquier, y para que nos, y nuestros subdetegados podamos suspender el entredicha, si le huviere, donde se predicare esta Bulla. Totrose para que podamos arbitrar y declarar conforme ala calidad de las Personas la contribucion y Limosna, que buvieren de dar los que tomaren esta Bulla.

Thos el dicho comisario Apostolico General dela fanta Cruzada en favor de esta santa Bulla por la Authoridad Apostalica a nos concedida, y para que tan santa Obra no se impida ni cese por otra indulgencia, Suspendemos, durante el anno dela publicacion, todas y qualesquier Gracias, facultades, e indulgencias semejantes, o diferentes concedidas por su fantitad, o por otros sumos Pontifices sus Predecessores, o por la santa sede Apostolica, o por su anthoridad en todos los dichos

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chos Reynos de su Majestad, todas y qualesquier Iglesias, Monasterios, Hospitales, y otros Lugares pios, Durversidad y cofadrias, secutares Personas, aunque las dichas Gracias y Facultades sean en favor de la fabrica de san Pedro de Roma, o otra semejante Cruzada, y aunque todas y quale squier de ellas tengan claufulas contrarias a esta Suspension: Por manera que, durante el anno dela publicacion de esta dicha Bulla, Ninguna persona pueda ganar, ni gozar ningunas otras Gracias, Indulgencias, y Facultades, ni fe puedan publicar, excepto todas las concedidas alos Superiores delas Ordenes Mendicantes en quanto sus Frayles: Yen favor de la dicha Bulla y por la mifma autoridad apostolica declaramos, que los que tomaren esta santa Bulla puedan gozar y gozen de todas las Gracias, Facultades, Indulgencias, Jubileos, Perdones y Remission de pecados que les ayan sido concedidos por nuestro muy santo padre Paulo V, y Orbano VIII. y por otros fumos Pontifices passados de felice recordacion, y por la santa sede apostolica, o por su autoridad, comprebendidos enla dicha Sufpension; las quales en virtud de la dicha Comission apostolica les revalidamos; y per la mifina autoridad apostolica suspendemos el entredicho, si le huviere, en qualquier lugar donde se biziere la publicacion y predicacion de esta Bulla por ocho dias antes, y despues, segun que enta Bulla de sa Santidad se contiene: I declaramos, que los que la tomaren ayan de recibir y guardar este Sumario y Butta que va impreso demolde y sellado de nuestro nombre y sello, porque de otra mannera no ganan ni gozan de dicha Bulla, ni Gracias de ella, por quanto vos (N.) Pedro Zuloaga disteis des rewater. SUM

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ales de plata, que es la Limofna que hemos tassado y declarado, y recibisteis esta dicha Bulla, escrito en ella Unestro Nombre, declaramos, que aveis conseguido y se os conceden las dichas Indulgencias y facultades; y que podais usar y gozar de todas ellas en la forma sobredicha. Dada en Madrid a 18 dias del mes de Marzo de mil seteciantos, y diez y ocho annos:

Forma de Absolution que una vez en la Vida y otra en el articulo dela Muerte se puede dar por virtud de esta Bulla a qualquier Persona quela tomare.

A Ifereatur tui Omnipoteus Deus &c. Por la Autordidad de Divs todo Poderoso y de los Bienaventurados Apostoles Sn. Pedro, y Sn. Pablo y de nuestro muy Santo Padre. N. Especialmente a ti concedida, y a mi cometida: To te absuelvo de toda censura de Excomunicacion mayor, o menor, Suspension, o Entredicho, y de todas las otras censuras y penas en que por qualquier Caufa ayas incurrido, aunque la Absoluci. on de ellas sea reservada ala Santa sede Apostolica, segun por ella te es concedida; y restitugyote ala Union y Comunion delos fieles Christianos. I assimismo te absuelvo de todos tas pecados, crimines, y excesos, aunque sean tales, que la Absolution de ellos, ala santa sede Apostolica, como dicho es, pertenezca; y otorgote plenaria indulgencia, y remission cumplida de todos tuspecados aora y en qualquier tiempo confessados, olvidados, y ignorados, y delas penas que eras obligade a padecer por ellos en el Purgatorio: In Nomine Patris et Filii, et Spiritus Sancti. SUM. Amen.

note studie SOMARIO.

Delas Estaciones, e indulgencias de Roma, las quales concede su santidad atodas las Personas que tomoren esta Bulla, y hizieren y cumplieren todo lo que en ella se contiene.

El primero dia de Quaresma: en S. Sabina indulgencia plenaria.

Jueves. en S. Jorge. indulg. plen.

Viernes. en S. Juan y en S. Pa- alorsell

Sabado. en S. Crifon. indulg. plen.

Dominica Prima. en S. Juan, y S.

Pablo. indulg. plen.

Lunes. en S. Redro ad vincula. indulg. plen.

Martes. en S. Anastasia. indulg. plen.
* Este dia se saca una Anima de Purgatorio.

Miercoles. en S. Maria la Ma-

yor. indulg plen.

Jueves ven S. Lorenzo Panispe-

ma. I shawing har and a indulg. plen.

Viernes. en los Santos Aposto-

les. -0) granno como l'an indulg. plen.

Sabado. en S. Pedro. indulg. plen.

Dominica. 2. en S. Maria de Navicula, y en S. Maria la Ma-

Lunes. en S. Clemente. indulg. plen.

Martes. en S. Balbina, indulg. plen. Miercoles. en S. Cicilia, indulg. plen.

Jueves. en S. Maria Trans Ti-

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Viernes, en S. Vidal. indulg. plen.

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| Miercoles | en S. Pedro. | indulg. plen. |
| | en S. Silvestre y | |
| | enlos Montes | |
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Estaciones despues de Pasqua.

Ens. Maria la Mayor, en la Ca-

en las Fiestas de S. Marcos y S. indulg. plen.

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Dia

Dia de la Ascension. en S. Pedro. indulg. plen. Dia de Pentecostes. en S. Juan

Lunes. en S. Pedro. indulg. plen.
Martes. en S. Auastasia. indulg. plen.

Jueves. en S. Lorenzo fuera de-

Este dia se saca una Anima de Purgatorio.

Viernes. en los Santos Apostoles, indulg. plen. Sabado. en S. Pedro. indulg. plen.

. mal | Estaciones de Adviento.

Dom. Prima. en S. Maria la Maria Constato

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Item. en la dicha Iglesia todas indulg. plen.

Dom. 2. en S. Cruz de Jerusalen, y en S. Maria delos Angeles indulg. plen. Dom. 3. en S. Pedro. indulg. plen.

Miercoles delas quatro temporas.

Viernes. en los Santos Apostoles indulg plen.
Sabado. en S. Pedro. indulg plen.
Dom. 4. en los Santos Apostoles. indulg plen.

La Noche de Navidad.

En S. Maria la Mayor, en la Capilla del pesebre:

Dia de Navidad ala 3 missa. en

S. Maria la Mayor.

indulg plen.

Lunes.

Lunes. en S. Maria la redonda. indulg. plen. Martes. en S. Maria la Mayor indulg. plen. Dia delos Inocentes: en S. Pablo. indulg. plen. Diadela Epiphania. en S. Pedro. indulg. plen. Domin in Septuages en S. Lo-

renzo extra muros. manta indulg. plen. * Este dia se saca una Anima de Purgatorio. Dom. in Sexages. en S. Pablo. indulg. plen. Dom. in Quinqua. en S. Pedro. indulg. plen.

Todos los demas dias del anno fe ganan las indulgencias que en Roganan las indulgencias que en Roganan las indulgencias que en Roganan las indulgencias de and the lifes
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make again't the Enemies of our Catholick Faith. Donot Francisco Antonio Ramirez

The Prophet Foel Lanislin al Danges, which the Sons of Ifrael did endure by the Invafion ofthe Chaldenn's Armies (Zealous for and de from of their Defence, after having recommended to then the Oblervance of the Law) calling together the Soldiers to the War, faith; that he law, for the comfort, of all, a myflical Spring come our from God and his Houle, which did water and wain away the Sins of that People Chap. 3. v. 18. Case with righten but

established then, our most holy laring Chement Mich. Twho at this Day dork no rule, and govern the holy Apollolical Seco for the Zeal of the Catholick King of the Speins Bu. Twitip the Vth. for the



This is a true Copy of the Pope's Bull out of Spanish in the Translation of swhich into English I am tyed up to the Letter, almost Word for Word, and this is to prevent (as to this Roint) all Calumny and Objection, which may be made against it, by some Critick among the Roman Catholicks. I among the many and Catholicks.

MD CC. XVIII.

Bull of the holy Gruzade, granted by the Holiness of our most holy Father Clement the XIth to the Kingdoms of Spain, and the Isles to them pertaining, in favour to all them, that should help, and serve the King Dn. Philip Vth.our Lord in the War and expences of it, which he doth make against the Enemies of our Catholick Faith, with great Indulgences and Pardons, for the Year one thousand seven hundred and eighteen.

The Prophet Joel forry for the Damages, which the Sons of Ifrael did endure by the Invafion of the Chaldean's Armies (zealous for and defirous of their Defence, after having recommended
to them the Observance of the Law) calling together the Soldiers to the War, faith; that he
faw, for the comfort of all, a mystical Spring
come out from God and his House, which did
water and wash away the Sins of that People.
Chap. 3. v. 18.

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Eeing then, our most holy Father Clement XIth. (who at this Day doth rule, and govern the holy Apostolical See) for the Zeal of the Catholick

King of the Spains Dn. Philip the Vth. for the

defence of our holy Faith, and that for that purpose gathereth together, and maintaineth his Armies against all the Enemies of Christianity, to help him in this holy enterprise, doth grant him this Bull, by which His Holiness openeth the Springs of the Blood of Christ, and the Treasure of his inestimable Merits; and with it encourageth all the Christians to the assistance of this undertaking. For this purpose, and that they might enjoy this Benefit, he orders to be published the following Indulgences, Graces, and

Faculties or Privileges.

I. His Holiness doth grant to all the true Christians of the said Kingdoms and Dominions, Dwellers, fettled, and Inhabitants in them, and to all Comers to them, or should be found in them; who (moved with the Zeal of promoting the holy Catholick Faith) should go, personally and upon their own Expences, to the War in the Army, and with the Forces, which His Majesty fendeth, for the time of one Year to Fight again? the Turks, and other Infidels, or to do any other Service, as, to help personally in the same Army, continuing in it the whole Year: To all these His Holiness doth grant a free and full Indulgence, and Pardon of all their Sins (if they have aperfect Contrition, or if they confess'em by Mouth, and if they cannot, if they have a hearty defire of it) which hath been used to be granted to them that go to the Conquest of the holy Land. and in the Year of Jubilee: And declares, that all they, that should die before the end of the Expedition, or in the way, as they are going to the Army before the Expedition, should likewife enjoy and obtain the faid Pardon and In-He dulgence.

He granteth also the same to them, who (tho' they do not go personally) should send another upon their own expences in this manner, viz. If he that sends another is a Cardinal, Primate, Patriarch, Archbishop, Bishop, Son of a King, Prince, Duke, Marquiss, or Earl, then he must send as many as he can possibly send, till ten; and if he cannot send ten, he must send at least sour Soldiers. All other Persons of what Condition soever they be, must send one; and if they cannot send one in such a Case, two, or three, or sour may join and contribute, every one according to his abilities, and send one Soldier.

II. Item. The Chapters, * all Churches, Monastaries of Fryers, and Nuns, without excepting Mendicant Orders, if ten, with the consent of the Chapter or Community do join to send one Soldier, they do enjoy the said Indulgence; and not they only, but the Person too, sent by 'em, if he be poor.

III. Item. The secular Priests, who, with the consent of their Diocesan and the Fryers of their Superiors, should Preach the Word of God in the said Army, or should perform any other Ecclesiastical and pious Office (which is declared, to be lawful for them, without incurring irregularity) are empowered to serve their Benefices, by meet and sit Tenants, having not the Cure of Souls; for if they have, they cannot without His Holiness consent. And it is declared, that the Soldiers employ'd in this War are not obliged to Fast the Days appointed and commanded by the Church, and which they should be obliged to fast on, if they were not in the War.

IV. Item. His Holiness grants (not only to the Soldiers, but to all them too, who, (tho'

they

they should not go) should encourage this holy Work with the Charity undermentioned) all the Indulgences, Graces, and Privileges in this Bull contained, and this for a whole Year, reckoning from the publishing of it in any Place whatfoever, viz. that (yet in time of Apostolical, or ordinary Interdictum i. e. suspension of all Ecclefiaftical and Divine Service) they may hear Mass either in the Churches and Monasteries, or in the private Oratories marked and visited by the Diocesan; and if they were Priests, to say Mass and other divine Offices; or if they were not, to make others to celebrate Mass before them, their familiar Friends, and Relations, to receive the holy Sacrament of the Lords Supper and the other Sacraments, except on Easter-Sunday, provided, that they have not given occasion for the said Interdictum, nor hindred the taking of it: Provided likewise that, every time they make use of such Oratory, they should, according to their Devotion, pray for Union and Concord among all Christian Princes, the Rooting out of Herefies, and Victory over the Infidels.

V. Item. His Holiness granteth, that in time of Interdictum their Corps may be buried in Sacred Ground with a moderate Funeral Pomp.

VI. Item. He grants to all, that should take this Bull, that during the Year, by the Counsel of both Spiritual and Corporal Physicians, they may eat Flesh in Lent, and several other Days in which it is prohibited: And likewise that they may freely eat Eggs and things with Milk; and that all thefe, who should eat no Flesh, (keeping the form of the Ecclefiastical Fast) do fulfil the Precept of Fasting: And in this privilege of eating

Office of the

ring Eggs &c. are not comprised the * Patriarchs, Primates, Archbishops, Bishops, nor other inferior Prelates, nor any Person whatsoever of the Regulars, nor of the Secular Priests (the Days only of Lent) Notwithstanding from the mentioned Persons, we except all those that are 60 Years of Age, and all the Knights of the Military orders, who freely may eat Eggs &c. and enjoy the

faid Privilege.

VII. Item: The above named, that should not go, nor fend any Soldier to this holy War, out of their own Substance (if they should help to it, keeping a Fast for Devotion's sake, in some Days, which are of no Precept, and praying and imploring the help of God, for the Victory against the Infidels, and his Grace, for the Union among the Christian Princes) as many times as they should do it, during the Year, so many times it is granted them, and graciously forgiven fifteen Years, and fifteen Quarantains of Pardon, and all the Penances impos'd on them, and in whatever manner due; also that they be Partakers of all the Prayers, Alms and Pilgrimages of Jerusalem and of all the good Works which should be done in the Universal Militant Church, and in each of its Members.

VIII. Item. To all those, who in the Days of Lent and other Days of the Year, in which * Estations are at Rome, should visit five Churches, or five Altars, and if their is not five Churches or five Altars, five times should visit one Church, or one Altar, praying for the Victory, and Union above mentioned: His Holiness granteth that they should enjoy and obtain the Indulgences and Pardons, which all those do enjoy and obtain

obtain that personally visit the Churches of the City of Rome, and without the Walls of it as well, as if they did visit personally the said Churches.

IX. Item. To the intent, that the same Perfons with more purity, and cleanness of their Consciences might pray, His Holiness grants, that they might choose for their Confessor any secular or regular Priest licented by the Diocesan to whom Power is granted, to absolve them of all Sins and Cenfures whatfoever (tho' they be referved to the apostolical See, and specified in the Bull of the Lord's supper, except of the Crime of Heresy) and that they should enjoy free and full Indulgence and Pardon of them all. But of the Sins not referved to the apostolical See, they may be absolved toties quoties. i. e. as many times, as they do confess them, and perform salutary Penance: And if to be absolved, there be need of Restitution, they might make it themselves, or by their Heirs, if they have an impediment to make it themselves. likewise the said Confessor shall have Power to commutate or change any Vow whatfoever, though made with an Oath (excepting the Vow of Chastity, Religion, and beyond Seas) But this is, upon giving for Charity what they should think fit, for the Benefit of the holy Cruzada.

X. Item: That if, during the said year they should happen, by sudden Death or by the Absence of their Confessor, to die without confessing their Sins; if they die hearty penitents; and in the time appointed by the Church, had confess'd and have not been negligent nor careless in confidence of this Grace, it is granted, that they should ob-

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tain the faid free and full Indulgence and Pardon of all their Sins; and that their Corps might be buried in an ecclefiaftical burying Place (if they did not die excomunicated) notwithstanding the Interdictum.

XI. Likewise his Holiness hath granted by his particular Brief to all the faithful Christians, that take the Bull twice a Year, that they might once more, during their Lives, and once more at the Point of Death (befides what is faid above) be absolved of all the Sins, Crimes, Excesses of what Nature foever, Cenfures, Sentences of Excomunication tho' comprised in the Bull of the Lord's Supper, and tho' the Absolution of 'em be referved to his Holiness, (except the Crime and Offence of Herefy) and that they might twice more enjoy all the Graces, Indulgences, Faculties and Pardons granted in this Bull.

XII. And his Holiness gives Power and Authority to us Don Francis Anthony Ramirez de La Pifcina, Arch-Deacon of Alcarraz, Prebendary and Canon of the Holy Church of Toledo, Primate of the Spains, of his Majesty's Council, apostolick, General Commissary of the Holy Cruzada, and all other Graces in all the Kingdoms, and Dominions of Spain, to suspend (during the Year of the Publishing of this Bull) all the Graces, Indulgences, and Faculties granted to the faid Kingdoms, Dominions, Isles, Provinces, to whatever Churches, Monasteries, Hospitals, Brotherhoods, pious Places, and to particular Persons, tho' the granting of 'em did contain Words contrary to this Sulpenfion.

XIII. Likewise he gives us Power to re-inforce and make good again the fame Graces and Facul-

ties

and our Deputies Power to suspend the Interdictum in whatever Place this Bull shou'd be preached; and likewise to fix and determine the quantum of the Contribution, the People is to give for this Bull, according to the Abilities and quantum.

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XIV. And we the faid apostolick general Commiffary of the holy Cruzada (in favour of this holy Bull, by the apostolical Authority granted to us, and that so holy a Work do not cease nor be hindred by any other Indulgence) do fuspend, during the Year, all the Graces, Indulgences and Faculties, of this or any other Kind, granted by his Holiness, or by other Popes his Predecesfors, or by the holy apostolical See, or by his Authority, to all the Kingdoms of his Majesty, to all Churches, Monasteries, Hospitals and other pious Places, Universities, Brotherhoods and secular Perfons; tho' the faid Graces and Faculties be in favour of the Building of St. Peter's Church at Rome, or of any other Cruzada, tho' all and every one of 'em should contain Words contrary to this Suspension: So that during the Year, no Person shall obtain, nor enjoy any other Graces Indulgences or Faculties whatfoever, nor can be published, Except only the Privileges granted to the Superiors of the Mendicant Orders, as to their Fryers.

XV. And in favour of this Bull, and by the faid apostolical Authority we declare, that all those that would take this Bull, might obtain, and enjoy all the Graces, Faculties and Indulgences, Jubilees and Pardons, which have been granted by our most holy Father Paul the 5th. and Ur-

banus

mory, and by the holy apostolical See, or by its Authority, mentioned and comprised in the said Suspension; and which, by the apostolical Commission we re-inforce and make good again; and by the same Authority do suspend the Interdictum for eight days before and after the publishing of this Bull in any Place what soever (as it is contained in his holiness's Brief: And we command that every Body that would take this Bull, be obliged to keep by him the same which is here printed, signed and sealed with our Name and Seal; and that otherwise they cannot obtain, nor enjoy the Benefit of the said Bull.

XVI. And: Whereas you (Peter de Zuloaga) has given two Reales de plata, which is the Charity fixed by us, and has taken this Bull, and your Name is written in it; we do declare, that you have already obtained, and art granted the faid Indulgences and Faculties; and that you may enjoy, and make use of them in the above mentioned Form. Given at Madrid the 18th day of March, one thousand seven hundred and eighteen.

Form of Absolution, which by Virtue of this Bull may be given to all those, that take the Bull once in their Live's Time, and one upon the point of Death.

M Isercatur tui Omnipotens Deus &c. By the Authority of God and his holy Apostles St. Peter and St. Paul, and of our most holy Father (N.) to you especially granted and and to me committed: I absolve you from all Cenfare of the greater, or lesser Excommunication,

Suf-

Sufpension, Interdictum and from all other Cenfures and Pains, or Punishments which they have incurr'd and deferved, tho' the Absolution of 'em be referved to the apostolical See (as by the same is granted to you) And I bring you again into the Union and Communion of the faithful Christians: And also I absolve you from all the Sins, Crimes and Excesses, which you have now here confeffed, and from those, which you would confess, if you did remember 'em, tho they be fo exceeding great, that the Absolution of em, be reserved to the apostolical See; and I do grant you free and full Indulgence and Pardon of all your Sins now and whenever confess'd, forgotten and out of your Mind, and of all the Pains and Punishments, which you were obliged to endure for them in Purgatory. In the Name of the Father, of the Son, and of the holy Ghost. Amen.

BREEF or Sum of the Estations and Indulgences of Rome which his Holiness grants to all those that would take and fulfil the Contents of this Bull.

The first Day in Lent In St. Sabine Free and full Indulgence
Thursday in St. George the same
Fryday in St. John and St. Paul the same
Saturday in St. Criffon. the same
First Sunday in Lent. in St. John, St. Paul the same
Munday. in St. Peter ad Vincula the same
Tuesday. in St. Anastasie. the same
*andthis day every body takes a Soul out
of Purgatory.

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|--|---------------------------------------|
| Wednesday in St. Peter | thelame |
| Thursday in St. Silvestre and in St | |
| Mary in the Mountains. | thefame |
| Fryday in St. Eusebe | the fame |
| Saturday in St. Nicholas in Prison | the fame |
| Fifth Sunday in Lent in St. Peter | thefame |
| | the fame |
| | thefame |
| Wednesday in St. Marcelle | the fame |
| Thursday in St. Apollinarius Fryday in St. Estephan | thefame |
| Fryday in St. Estephan | the fame |
| *this day every body takes one for Purgatory. | ul out of |
| Saturday in St. John ante Portam | Shind To- |
| Latinam free and fi | all Indulg. |
| * and this day every one takes a fo | ul out of |
| Purgatory. | |
| Sixth Sunday in Lent in St. John de | volava Z |
| Letran free and fu | |
| Munday in St. Praxedis | the fame |
| Tuesday in St. Priske | the fame |
| Wednesday in St. Mary the greater | ALC: NAME OF STREET OF STREET |
| Thursday in St. John de Letran | the fame |
| Fryday in St. Crosse of Ferusaleman | danie fland |
| in St. Mary of the Angels | |
| Saturday in St. John de Letran | thefame |
| Easter Sunday in St. Mary the greater | the fame |
| Munday in St. Peter | the fame |
| Tuesday in St. Paul | thefame |
| Wednesday in St Laurence extra | - algoritan |
| | |
| * this day every body takes a foul out | |
| | |
| Thursday in the Ste Apostles | VEDVYY |
| Thursday in the Sts. Apostles free and full Inc | ALTO MALCO AND THE PROPERTY PROPERTY. |
| 아이에 했다면서 하다 가게 하면 하면 하다면 하는데 | Fry- |
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134 A MASTER-KEY

Fryday in St. Mary Rotunda. the same Saturday in St. John de Letran. the same Sunday after Easter in St Pancracy. the same

ESTATIONS after EASTER.

In the greater Litanies: St. Marks Day; in St. Peter. the same Whitsunday in St. Peter. the same Munday in St. Peter. the same Munday in St. Peter. the same Wednesday in St. Anastasie. the same Wednesday in St. Mary the greater. the same Thursday in St. Laurence extra the same this day every body takes a soul out of Purgatory.

Fryday in the Saints Apofree and full indulg. Saturday in St. Peter. the same

ESTATIONS in ADVENT.

the isme First Sunday in St. Mary the greater. the same And in the fame Church all the holy anday of our Lady. The fame Second Sunday in St. Croffe of Ferufathe fame om lems The same day in St. Mary of the Angels. artire somewas I ad ni vebethe fame Third Sunday in St. Peter. the fame Wednesday of the four Rogations, in St. Mary the greater. the same Fryday in the Saints Apostles, the same Saturday in St. Peter. the fame Fourth

Fourth Sunday in the Saints Apostles. the same

CHRISTMASS-NIGHT.

At the first Mass In St. Mary the

greater, in the Manger's Chappell. the same At the second Mass in St. Anastasie. the same

CHRISTMASS-DAT.

At the third Mass in St. Mary the grea-

Munday in St. Mary Rotunda. the fame Tuesday in St. Mary the greater. the same The Innocent's day. in St. Paul. the fame

The Circumcifion of Christ. in Se. Ma-

ry Transtiber. the fame

The Epiphany in St. Peter. the fame

Dominica in Septuag. in St. Laurence

extra muros. the fame

* this day every body takes a foul out of Purgatory.

Dominica in Sexag. in St.

Paul. Toll free and full indulg.

Dominica in Quinquag. in Sr. Pe-

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And because every Day of the Year,
there is Estations at Rome, with
great Indulgences, therefore it is
granted to all those that take this
Bull, the same Indulgences and Pardons every Day which are granted in Rome

Don Francis Anthony Ramirez, de la Piscina.

Expli-

Explanation of this BULL, and Remarks upon it.

BULL of Cruzade.

Pope's Brief, granting the Sign of the Cross to those that take it. All that a Foreigner can learn in the Dictionaries, as to this Word, is the above Account, therefore lought to tell you that are Foreigners, that the word Cruzada was a grant of the Cross, i. e. that when the King of Spain makes War against the Turks and Infidels, his Coat of Arms, and the Motto of his Colours is the Crofs, by which all the Soldiers understand that fuch a War, is an holy War, and that the Army of the King, having in its Standard the Sign of the Crofs, hath a great advantage over the Enemy, for, as they do believe, if they die in fuch a War, their Souls go strait to Heaven; and to confirm 'em in this Opinion the Pope grants 'em in this Bull, figned with the Sign of the Crofs, to many Indulgences as you have read in it.

Again Cruz, or Cross, is the only distinguishing Character of those that follow the Colours of Jesus Christ, from whence Cruzade is derived, that is to say: Brief of the Indulgences and Privileges of the Cross granted to all those that serve in the War for the desence of the Christian

Faith against all its Enimies whatsoever.

This Bull is granted by the Pope every Year to the King of Spain, and all his Subjects, by which the King encreases his Treasure, and the Pope takes no small share of it. The excessive summs

fumms of Mony, which this Bull brings in to the King and Pope, every Body may eafily know by the account I am going to give of it.

It is an inviolable Custom in Spain, every Year after Christmass, to have this Bull publish'd in every City, Town and Burough, which is always

done in the following manner.

The general Commissary of the holy Cruzade most commonly resides at Madrid, from whence he fends to his Deputies in every Kingdomor Province the printed Bulls, they want in their respective Jurisdictions. This Bull being published at Madrid by the general Commissary or his Deputy, which is always done by a famous Preacher, after the Gospel is fung in the high Mass; and in a Sermon which he preacheth upon this Subject: After this is done at Madrid (I fay) all the Deputies of the holy Cruzada fend from the Capital City, where they refide, Fryers with a petit Commissary to every Town and Village, to preach and publish the Bull. Every Preacher hath his own Circuit, and a certain Number of Towns and Villages to publish it in, and making use of the privileges mentioned in the Bull, he in his Sermon perswades the People, that no body can be faved that Year without it, which they do and fay every Year again.

The petit Commissary for his trouble, hath half a real of eight i. e. two and four pence a Day; and the Preacher, according to the extent of the Circuit, hath twenty or thirty Crowns for the whole Journey, and both are well entertain-

ed in every Place.

Every Soul from feven Years of Age and upwards is obliged to take a Bull, and pay two reals

reals of Plate i. e. thirteen pence three farthings of this Money; and one part out of three of the living Personstake two or three, according to their Families, and Abilities. The regular Priests are obliged to take three times every Year, the Bull for which they pay two reals of Plate: In the beginning of Lent another, which they call, Bull of Lacticinios, i. e. Bull to eat Eggs, and things of Milk, without which they cannot. And another in the holy Week. For the Bull of Lacticinios they pay four and nine pence, and the fame for the Bull of the holy Week; the Fryers and Nuns do the same. Now if you consider the number of Ecclefiafticks, and Nuns, and all the living Souls from feven Years of Age and upwards, you may eafily know what vast summs of mony the King gets in his Dominions by this yearly Brief, of which the third part or better goes to Rome one way or other.

Add to this the Bull of the Dead. This is another fort of Bull, for the Pope grants in it pardon of Sins, and Salvation to them who before they die, or after their Death, their Relations for them take this Bull Defunctorum. The Custom of taking this Bull is become a Law, and a very Rigorous Law in their Church, for no Body can be buried, either in the Church, or in the Churchyard without having this Bull upon their Breasts, which (as they say) is a Token and Signal that they were Christians in their Lives, and after their

Death they are in the way of Salvation.

So many poor People, either Beggers, or Strangers, or those that die in the Hospitals could not be buried without the help of the well dispos'd People, who bestow their Charities, for the use

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of taking Bulls of the dead, that the poor deftitute People, might have the Benefit of a Confecrated burying Place. The fumm for this Bull is two reals of Plate, and what ever Mony is gatheredtogether in the whole Year goes to the Pope, or (as they fay) to the Treasure of the Church. Now I leave to every body's consideration, how many Persons die a Year, in so vast Dominions as those of the King of Spain, by which, in this point, the Pope's Benefit, or the Treasure of the Church

may be nearly known.

This

O flupid, blind, ignorant People! of what Ufe or Benefit is this Bull after Death? Hear what St. John tells you, happy are they that die in the Lord. It is certain that all those that die in the Grace of the Lord, heartily penitent, and forry for their Sins, go immediately to enjoy the ravilhing Pleasures of eternal Life; and those that die in Sin, go to fuffer for ever in the dark Place of Torment. And this happens to our Souls in the the very instant of their separation from their Bodies. Let every body make use of their natural Reason, and read impartially the Scripture, and he will find it to be fo, or else he will believe it to be fo. Then if it is so, they ought to consider, that when they take this Bull (which is commonly a little before they carry the Corps into the Church) the Judgement of God, as to the Soul, is over (for in a twinkling of an Eye he may lay the Charges and pass the Sentence) at that time the Soul is either in Heaven, or in Hell. What then doth the Bull fignifie to them? But of this I shall speak in another Place. And now I come to the Explanation of the Bull, and remarks upon it.

This Bull I am speaking of, was granted five Years ago to the faithful People of Spain by the late Pope, and which a Gentleman of the Army took accidentally from a Master of a Ship out of Biscay, whose Name is Peter de Zoloaga, as it is signed by himself in the same Bull, and may be seen at the Publishers. I have said already that a Bull is every Year granted to the King of Spain, by the Pope in being, who either for the sake of Mony, or for Fear, doth not scruple at all to grant quite contrary Bulls, to two Kings at the

fame time reigning in Spain: Now I crave Leave to vindicate my present Saying.

When this present King of Spain Philip the Vth. went there and was crowned, both the Arms spiritual and temporal Representatives of the whole Nation (as in these Kingdoms, the House of Lords and Commons) gave him the Oath of Fidelity acknowledging him for their lawful So vereign: And when this was done, Pope Clement the XIth did confirm it, nay his Holiness gave him the Investiture of Naples, which is the fealing up all the Titles and Rights belonging to a lawful King, and after this he granted him the Bull of Cruzade, by which he acknowledged him King, and gave him help to defend himfelf and his Dominions against all the Enemies of Christianity and all Enemies whatfoever. Every body knows that this Pope was for the Interests of the House of Bourbon, rather than that of Austria; and fo no Wonder, if he did not lose any time in fettling the Crown and all the Rights upon Philip of Bourbon, rather than upon Charles the IIId the present Emperor of Germany.

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This Last, thinking that the Right to the Crown of Spain, belonged to him of which I will not talk, begun the War against Philip, supported by the Heretick's (as the Spaniards call the English) and being proclaim'd at Madrid, and at Zaragofa he applyed to the Pope to be confirmed King, and to get both the Investiture of Naples and the Bull of the holy Cruzade. As to the Investiture of Naples I leave it to the History written upon the late War. But as to the Bull, the Pope granted it to him, giving him all the Titles, he gave to Philip. At the fame time there were two Kings and two Bulls, and one Pope, and one People. The Divines met together to examine this Point: viz. Whether the same People, having given their Oath of Fidelity to Philip, and taken the Bull granted to him, were obliged to acknowledge Charles as a King, and take the Bull granted to him?

The Divines for Philip were of opinion that the Pope could not annul the Oath, nor dispense with the Oath taken by the whole Nation, and that the People were obliged in Conscience not to take any other Bull, than that granted to Philip; and their Reason was, that the Pope was forced by the imperial Army to do it; and that his Holiness did it out of Fear, and to prevent the Ruin of the Church, which then was threatned.

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The Divines for Charles did alledge the Pope's Infallibility, and that every Christian is obliged in Conscience to follow the last Declaration of the Pope, and blindly to obey it, without inquiring into the Reasons that did move the Pope to it. And the same Dispute was about the Presentation of Bishops, for there was at the same time

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a Bishoprick vacant, and Charles having presented one, and Philip another, the Pope confirmed 'em both, and both of 'em were consecrated. From this it appears that the Pope makes no scruple at all in granting two Bulls to two Kings at the same time, and to embroile with 'em the whole Nation; which he did not out of Fear, nor to prevent the Ruin of the Church, but out of felf Interest, and to secure his Revenue both ways, and on both Sides

But, Reader, be not surprized at this; for this Pope, I am speaking of was so ambitious, and of so haughty a Temper, that he did not care what Means he made use of either to please his Temper, or to quench the thirst of his Ambition I say, he was of so haughty a Temper, that he never suffered his Decrees to be contradicted or disputed, tho they were against both humane and divine Laws, To clear this, I will give an Account of an Instance in a Case which happened in his Pontificate.

I was in Lisbon ten years ago, and a Spanish Gentleman (whose Sirname was Gonzalez) came to lodge in the same House where I was for a while before; and as we were after Supper, talking of the Pope's Supremacy and Power; he told me that he himself was a living Witness of the Pope's Authority on Earth: And asking him, how? He

gave me the following Account.

I was born in Granade (faid he) of honest and rich, tho not noble Parents, who gave me the best Education they could in that City. I was not twenty years of Age, when my Father and Mother died both within the Space of fix Months. They left me all they had in the World, recommending to me in their Testament to take care of

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my Sifter Dorothea and to provide for her. She was the only Sifter I had, and arthur time in the eighteenth year of her Age. From our youth we had tenderly loved one another; and upon her Account, quitting my Studies, I gave my felf up to her Company. This tender brotherly Love produced in my Heart at last an other fort of Love for her; and the' I never shewed her my Passion, I was a Sufferer by it. I was ashamed within my felf, to fee that I could not Mafter, nor overcome this irregular Inclination; and perceiving that the perfifting in it, would prove the Ruin of my Soul, and of my Sifter's too; I firmly refolved to quit the Country for a while, to fee, whether I could diffipate this Paffion, and banish out of my Heart this burning and confuming Fire of Love; and after having fettled my Affairs, and put my Sifter under the care of an Aunt, I took my leave of her who being furprifed at this unexpected News, she upon her Knees begg'd me to tell the Reason that had moved me to quit the Country: and telling her, that I had no Reafon but only a Mind and Defire to travel two or three Years, and that I begged of her not to marry any Person in the World, 'till my return Home, I left her, and went to Rome. By Letters of Recommendation, by Mony, and my careful w Comportment, I got my felf in a little time into the Favour and House of Cardinal A. I. Two Years I spent in his Service at my own Expences, and his Kindness to me was so exceeding great; that I was not only his Companion, but his Favourite and Confident. All this while, I was for raving and in so deepa Melancholy, that his Eminence prest upon me to tell him the Reason.

I told him that my Distemper had no Remedy: But he still infisted the more to know my Distemper. At last I told him the Love I had for my Sifter, and that it being impossible she should be my Wife, my Distemper had no Remedy. To this he faid nothing, but the Day following went to the facred Palace and meeting in the Pope's Antichamber Cardinal P. I. he did ask him whether the Pope could dispense with the natural and divine Impediment between Brother and Sifter to be married, and as Cardinal P. I. faid, that the Pope could not . My Protector began a loud and bitter Dispute with him, alledging Reasons by which the Pope could do it. The Pope, hearing the Noise, came out of his Chamber and asking what was the Matter? He was told it, and flying into an uncommon Passion said: The Pope may do every thing, I do dispense with it; and left em with these Words. The Protector took Testimony of the Pope's Declaration, and went to the Datary, and drew a publick Instrument of the Dispensation, and coming homegave it to me, and faid. Tho' I shall be deprived of your good Services and Company, I am very glad that I serve you in this to your Heart's Defire, and Satisfaction. Take this Dispensation, and go whenever you please to marry your Sister. I left Rome, and came home, and after I rested from the fatigue of fo long a Journey, I went to present the Dispensation to the Bishop and to get his Licence: But he told me, that he cou'd not receive the Dispensation, nor give such a Licence: I acquainted my Protector with this, and immediately an Excomunication was dispatched against the Bishop for having disobey'd the Pope and commandmanding him to pay a thousand Pistoles for the Treasure of the Church, and to marry me himself; so I was married by the Bishop, and at this present time I have sive Children by my Wife and Sister.

From these Accounts, christian Reader you may judge of that Pope's Temper and Ambition, and you may likewise think of the rest as you may

fee it in the following Discourse. noted won keed

The Title, Head or Direction of this Bull is: To all the faithful Christians in the Kingdoms and Dominions of Spain who should help, or serve in the War, which the King makes against Turks, Insidels, and all the Enemies of the holy Catholick Faith; or to those that should contribute, and pray for the Union among the christian Princes, and for the Victory over the Enemies of Christianity.

The Roman Catholicks with the Pope say and firmly believe (I speak for the Generality) that no Man can be saved out of their Communion; and so they reckon Enemies of their Faith all those that are of a different Opinion: And we may be sure that the Protestants, or Hereticks (as they call them) are

their irreconcileable Enemies.

They pray publickly for the extirpating of Hereticks, Turks and Infidels in the Mass; and they do really believe, they are bound in Conscience, to make use of all fort of Means, let 'em be never sobase, inhuman and barbarous, for the murthering of 'em. This is the Doctrine of the Church of Rome, which the Priests and Consessor do take Care to sow in the Hearts of the Roman Catholicks, and by their Advice, the Hatred, Malice and Aversion is raised to a great height against the Hereticks, as you shall know by the following Instances.

First in the last War between Charles the ad. and Philip the 5th of the Protestants Confederate with Charles did fuffer very much by the Country People. Those encouraged by the Priests and Confessors of Philip's Part, thinking that if any Christian could kill an Heretick heshould do God Service; did murther in private many Soldiers both English and Dutch. I saw, and I do fpeak now before God and the World, in a Town called Ficentes de Ebro, several Arms and Legs out of the Ground in the Field, and inquiring the Reason, why those Corps were buried in the Field (a thing indeed not usual there) I was anfwered, that those were the Corps of some Englifb Hereticks, murthered by the Patrons, or Land-lords, who had killed 'em to shew their Zeal for their Religion, and an old Maxim amongst em: De los Enemigos los menos. Ler us have as few Enemies as we can, fourteen English private Men were killed the Night before in their Beds, and buried in the Field, and I my felf did reckon all of 'em; and I suppose many others were murthered, whom I did not fee tho' I heard of it.

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The Murtherers make no Scruple of it, but out of Bravery, and Zeal for their Religion, tellit to the Father Confessor, not as a Sin, but as a famous Action done by 'em in Favour of their Faith. So great is the Hatred and Aversion, the Catholicks have against the Protestants and all Enemies of their Religion. We could confirm the Truth of this proposition with the Cruelty of the late King of France, against the poor Hugonotes, whom we call now Refugees. This is well known to every Body, Therefore I leave Lewis and his Coun-

Counsellors, where they are in the other World, where it is to be feared, they endure more Torments than the banished Refugees in this present one. So to conclude what I have to say upon the Head or Title of this Bull; I may positively affirm that the Pope's Design in granting it, is, sirst out of Interest; secondly, to encourage the common People to make War, and to root up all the People that are not of his Communion, or to encrease this Way, if he can, his Revenues, or the Treasure of the Church.

I come now to the Beginning of the Bull, where the Pope or his Subdelegate, Deputy, or General Commissary doth ground the granting of it in that Passage of the Prophet Joel Chap. 3d. V. 18. expressed in these Words: That he saw for the Comfort of all, a mystical Fountain come out from God in his House (or as it is in Spanish in the original Bull) from God and from the Lord's House, which did water and wash the Sins of

that people.

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The Reflections which may be made upon this Text, I leave to our Divines, whose Learning I do equally cover and respect: I only say, that in the Latin Bible I have found the Text thus: Et sons è domo Jehova prodibit, qui irregabit vallem cedrorum Lectissimarum. And in our English Translation: And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Now I leave the learned Man to make his Ressections, and I proceed to the Application.

Seeing then, our most holy Father (so goes on) Clement the XIth. for the Zeal of the Catholick King, for the Desense of our holy Faith, to help

him in this holy Enterprize, doth grant him this Bull, by which his Holiness openeth the Springs of the Blood of Christ, and the Treasure of his inestimable Merits; and with it encourageth all the Christians to the Assistance of this Undertak-

ing.

I faid before that the Pope grants every Year fuch a Bull as this for the fame Purpose: So every Year he openeth the Springs of Christ's Blood. O Heaven! what is Man that thou shouldst or rather, what is this Man that magnifie him? he should magnifie himself, taking upon him the Title of most boly Father, and that of his Holiness? A Man (really a Man) for it is certain, that this Man, and many others of his Predecesfors, had feveral B-----s. This Man (I fay,) to take upon himself the Power of opening the Springs of Christ, and this every Year. will not be furprifed at his Assurance, and at his high Provocation of the Lord and his Christ?

For my Part, I really believe, that he openeth the Springs of the Blood of Christ, and openeth afresh those Wounds of our Redeemer, not only every Year, but every Day without ceasing: This I do believe, but not as they believe it; and if their Doctrine be true among themselves, by Course they must agree with me in this saying; that the Pope doth crucisie asresh our Saviour

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Christ without ceasing.

In the Treatise of Vices and Sins, the Romish Divines propose a Question: Utrum, or whether a Man that takes upon himself one of God's Attributes, be a blasphemous Man, and whether such a Man by his Sins can kill God and Christ, or not? As to the first Part of the Question, they all do agree S

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agree, that fuch a Man is a blasphemous Man. As to the second Part; some are of Opinion that fuch an Expression, of killing God, has no Room in the Question: But the greater Part of scholastical and moral Authors do admit the Expresfion, and fay; that fuch a Man cannot kill God effectively, but that he doth it affectively; that is to fay, that willingly taking upon himself an Attribute of God, and acting against his Laws, he doth affront and offend in the highest Degree that fupreme Law-giver; and by taking upon himself the Office of a high Priest, the Power of forgiving Sins, which only belong to our Saviour Jefus, he affectively offends, and openeth affesh his Wounds and the Springs of his Blood: And if it was possible forus, to see him Face to Face whom no Man living hath feen yet; as we fee him througha Glassnow; we shou'd find his high Indignation against fuch a Man: But he must appear before the dreadful Tribunal of our God, and be judged by him according to his Deeds: He shall have the same Judgment with the Antichrist; for tho' we cannot prove by the Scripture, that he is the Antichrift, notwithstanding we may defie Antichrist himself, whoever he be, and whenever he comes to do worse and wickeder things, than the Pope doth. O what a fearful thing is it, to fall into the Hands of a living God! Now I come to the Articles of the Bull, and first of all.

I. His Holiness grants a free and full Indulgence and Pardon of all their Sins to those who upon their own Expences, go to or serve personally in the War against the Enemies of the Roman Catholick Faith: But this must be understood, if they continue in the Army the whole Year: So

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the next Year, they are obliged to take this Bull, and to continue in the same Service, if they will obtain the same Indulgence and Pardon, and so on all their lifetime, for if they quit the Service, they cannot enjoy this Benefit, therefore for the sake of this Imaginary Pardon, they do continue in it till they die, for otherwise there is no Pardon of Sins.

Let us observe another thing in this Article. The same Indulgence and Pardon is granted to those that die in the Army, or going to the Army before the Expedition, or before the End of the Year: But this must be understood also, if they do die with perfect Contrition of their Sins; or if they do confess 'em by Mouth, or if they cannot, if they have a hearty desire to confess 'em. As to the first Condition, if they die with perfect Contrition, no Roman nor Protestant Divine will deny that God will forgive such a Man's Sins, and receive him into his everlasting favour; so to such a Man, a free and full Indulgence and Pardon is of no use; for without it, he is sure to obtain God's mercy and forgiveness.

As to the second Condition, or if they do confess 'em by mouth, or have a hearty desire to do it. If a Man want a hearty Repentance, or he is not heartily Penitent and Contrite, what can this Condition of confessing by Mouth, or having a hearty desire for it, profit such a Man's Soul; it being certain, that a Man by his open Confession, may deceive the Confessor and his own Soul, but he cannot deceive God Almighty, who is the only Scarcher of our Hearts: And if the Catholicks will say to this, that open Confession is a sign of Repentance; we may answer 'em, that among

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the Protestants it is so, for being not obliged to do it, nor by the Laws of God, nor by those of the Church, when they do it, it is in all human probability, a sure sign of Repentance: But among the Roman Catholicks, this is no Argument of Repentance, for very often their Lips are near

the Lord, but their Hearts very far off.

How can we suppose that an habitual Sinner that, to fulfil the Precept of their Church, confesses once a Year; and after it, the very same Day falls again into the same Course of Life; How can we presume I say, that the open Confession of fuch a Man is a fign of Repentance? And if the Roman Catholicks reply to this, that the Cafe of this first Article is quite different, being only for these that die in the War with true Contrition and Repentance, or open Confession, or hearty Defire of it. I say that in this Case, it is the same For whenever and wherever a as in others. Man dies truly Penitent and heartily forry for his Sins; fuch a Man, without this Bull and its Indulgences and Pardons, is forgiven by God, who hath promised his holy Spirit to all those that ask it; And on the other side, if a Man dies without Repentance, tho' he confesseth his Sins, he cannot obtain pardon and forgiveness from God, and in fuch a Case the Pope's Indulgences and Pardons cannot free that Man from the Punishment, his impenitent heart hath deferved.

Observe likewise, that to all those Warriors against the Enemies of the Romish Faith, the Pope grants the same Indulgences which he grants to those, that go to the Conquest of the holy Land, and in the Year of Jubilee. The Roman Catholicks ought to consider that the greatest fa-

your, we can expect from God Almighty is only the pardon of our Sins, for his Grace and everlasting glory do follow after it. Then if the Pope grants them free, full and general pardon of their Sins in this Bull, what need have they of the Pardons and Indulgences granted to those that go to the Conquest of the holy Land, and in the

Year of Jubilee?

But, because few are acquainted with the nature of fuch Indulgences and Graces granted in the Year of Jubilee, I must crave leave from the learned People, to fay what I know in this mat-ter. I will not trouble the publick with the Catalogue of the Pope's Bulls, but I cannot pass by one Article contained in one of these Bulls, which may be found in some Libraries of curious Gentlemen and learned Divines of our Church, and especially in the Earl of Sunderlands Library, which is directed to the Roman Catholicks of England in these words: Fili mei date mibi Corda vestra, et hoc sufficit vobis: My Children give me your hearts, and this is fufficient. So by this, they may fwear and curse, steal and Murther, and commit most hainous Crimes, if they keep their hearts for the Pope; that is enough to be faved. Observe this Doctrine, and I leave it to you, Reader, whether fuch an Opinion is according to God's will, nay, to natural Reason, or not?

The Article of the Bull for the Year of Jubilee, doth contain these Words: If any Christian and Professor of our Catholick Faith, going to the boly Land to the War against the Turks, and Insidels, or in the Tear of Jubilee to our City of Rome, should happen to die in the Way, we declare that his Soul goes straightway to Heaven.

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The Preachers of the holy Cruzade in their Circuits, are careful in specifying in their Sermons, all these Graces and Indulgences, to encourage the People, either to go to the War, or to take more Bulls than one. With this crowd of Litanies and Pardons, the Pope blinds the common People, and increases his Treasure.

In this same first Article of our present Bull, it is said: that the same Graces and Indulgences are granted to all those, who, tho' they do not go personally, should send another upon their own expences; and that if he be a Cardinal, Primate, Patriarch, Archbishop, Bishop, Son of a King, Prince, Duke, Marquis, or Earl he must send ten, or at least sources and the rest of the Pacelle and a send another tend to the pacelle and a send another tend to the pacelle and a send another tend to the pacelle and a send a sen

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Observe now, that according to the Rules of their Morality, no Man can merit by an involuntary Action; because, as they say, he is compell'd and forced to it. How can then, this noble People merit, or obtain such Graces and Indulgences, when they do not Act voluntarily: For if we mind the Pope's Expression, he compells and forceth 'em to send ten Soldiers, or at least four: They have no Liberty to the contrary, and consequently they cannot merit by it. I wish to God, they would make use of another Rule of their Morality and of ours too: Vin virepellere Licet:

bevoile The Second Article of this Bull. eids on

The Pope compriseth in this command of sending one Soldier, Chapters, Parish Churches, Convents of Fryers, and Monasteries of Nuns, with-

out excepting the Mendicant Orders: But the Pope in this, doth favour the Ecclefiaftical Persons more than the Laity; for as to the Laity, he fays, that three or four may join together and fend one Soldier: And as to the Ecclefiaftical Persons, he enlargeth this to ten Persons, that if between them, ten do fend one Soldier, they all, and the Person sent by 'em, obtain the said Graces. I do believe, there is a great Injustice done to the Laity; for these have Families to maintain, and the Ecclefiasticks have not, and the greatest part of the Riches are in their hands. This I can aver that I read in the Chronicles of the Franciscan Order written by Fr. Anthony Perez of the fame Order, where extolling and praising the Providence of God upon the Franciscan Fryers, he Tays, that the General of St. Francis's Order doth rule and govern continualy 600000 Fryers in Christendom, who having nothing to live upon, God takes care of 'em, and all are well cloathed, and maintained, There is in the Roman Catholick Religion 70 different Orders, governed by 70 regular Generals, who after fix Years of command, are made either Bishops or Cardinals. I fay this by the by, to let the publick know the great number of Priests and Fryers, idle and needless People in that Religion, for if in one only Order there is 600000 Fryers, how many shall be found in 70 different Orders; I am fure if the Pope would command the 50th. part of 'em to go to this holy War, the Laity would be relieved, the King would have a great deal more powerful Army: and his Dominions would not be fo much embroiled with Divisions, nor so full of Vice and Debauchery, as they are nown a convil to study

The Third Article.

It is lawful for the Priests and Fryers to go to this War to preach the Word of God in it, or serve, or help in it, without incurring Irregularity. They do preach and encourage the Soldiers to kill the Enemies of their Religion, and to make use of whatever means they can for it, for in so doing there is no Sin, but a great Service done to God.

Out of this War, if a Priest strikes another and there is Mutilation, or if he encourage another to Revenge or Murther, he incurrs Irregularity and he cannot perform any Ecclefiastical, hor Divine Service, till he is absolved by the Pope, or his Deputy: But in the War against the Enemies of their Religion, nay, out of the War, they do advise 'em to murther 'em, as I have said before, and this without incurring Irregularity. O blindness of heart! He endeth this Article, by excufing the Soldiers from Fasting when they are in the Army, but not when they are out of it; a strange thing, that a Man should command more than God. Our Saviour Jesus Christ commands us to fast from Sin, not from Meat, but of this in another Article: Tollawo bait jon fline mal

The Fourth Article. 2 Word willes

In this Article the Pope comprise hall the People, and puts 'em upon double charges and expenses, for besides the Contribution for a Soldier, every Body must take the Bull if he will obtain the said Graces, and must give two Reals of Plate

Plate i. e. thirteen pence halfpeny. This is a bitter and a hard thing for the People: But fee how the Pope fweetens it. I grant, besides the said Graces, to all those that should take this Bull and give the Charity undermentioned, that even in time of suspension of Divine and Ecclesiastical Service, they may hear and say Mass, and other Devotions, &c. Charity must be voluntary to be acceptable to God: How then can he call it Charity, when the People must pay for the Bull, or some of their Goods shall be Sold? And not only this, but that their Corps can't be buried in Sacred Ground without it, as is expressed in the fifth Article.

nor Divine S. slifth Article Sixth Article De che

Hope, or his Departy's that in the War against the The Pope doth excuse all that take this Bull not only from Fasting, but he gives them Licence to eat Flesh in Lent by the Consent of both Phy-ficians, Spiritual and Temporal. This is, if a Man is Sick, he must consult the Physician, whether he may eat Flesh or not; and if the Physician gives his Confent, he must ask his Father Confellor's Confent too to eat Flesh in Lent and other Days of Ecclefiaftical Prohibition. Only a flupid Man will not find out the Trick of this granting, for in the first place: Necessitas caret Lege; Neceffity knows no Law: If a Man is Sick he is excufed by the Law of God, nay, by the Law of Nature from hurtful things, nay, he is obliged in Conscience to preserve his Health by using all fort of lawfull means. This is a Maxim received among the Romans, as well as among us. What occasionis there then of the Pope's and both Physicians Licence

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Licence to do such a thing? Or if there is so great power in the Bull, why doth not the Pope grant 'em Licence absolutely, without asking Consent of both Physicians? We may conclude that such People must be blindly Superstitious,

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But this great Privilege must be understood only for the Laity, not for the Secular, nor Regular Priests (except the Cardinals who are not mentioned here, the Knights of the Military Order, and those that are 60 Years of Age and above. But the Priests, and Fryers (notwithstanding this express Prohibition) if they have a mind, do evade it on pretence of many light Distempers of the Affiduity of their Studies, or Exercise of preaching the Lent's Sermons; and by these and other, as they think, weighty Reasons, they get a Licence to eat Flesh in Lent. So we see, that they will preach to the People Obedience to all the Commandments of the Pope, and they do difobey 'em; they preach so, because they have private ends and interests; in so doing; but they do not observe 'em themselves, because they are against their Inclinations, and without any profit, and fo advising the People to mind 'em, they do not mind 'em themselves.

The Seventh and Eighth Articles.

To the same, the Popegrants fifteen Years, and fifteen Quarantins of Pardon, and all the Penances not yet performed by them, &c. Observe the Ignorance of that People: The Pope grants em fifteen Years and fifteen Quarantains of pardon by this Bull, and they are so infatuated, that U 2

they take it every Year; indeed they cannot defire more than the free and general Pardon of Sins; and if they do obtain it by one Bull, for 15 Years and 15 Quarantins, what need or occasion have they for a yearly Bull: Perhaps some are so stupid as to think to heap up Pardons during his Life for the next World, or to leave 'em to his Children and Relations: But observe likewise that to obtain this, they must fast for Devotion's fake fome Days not prohibited by the Church. They do really believe, that keeping themselves within the Rules of Ecclesiastical Fasting they merit a great deal: But God knows, for as they fay, the merit is grounded in the Mortification of the Body, and by this Rule, I will convince them, that they cannot merit at all snomes a and and

For let us know, how they do fast? And what, and how they do eat? Now I will give a true account of their Fasting in general, the Rules which must be observed in a right Fasting are these. In the Morning it is allowed by all the Casuistical Authors, to drink whatever a Body hath a mind for, and eat an Ounce of Bread, which they call parva materia, a small matter. And as for the Drink; they do follow the Pope's Declaration concerning Chocolate: Give me leave to ac-

quaint you with the Case.

When the Chocolate begun to be introduced, the Jesuits Opinion was, that being a great nourishment, it could not be drunk without breaking Fast: But the Lovers of it proposing the Case to the Pope, he ordered to be brought to him all the ingredients of which the Chocolate is made, which being accordingly done, the Pope drunk a Cup, and decided the Dispute, saying, Potus

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Fasting, which Declaration is a Maxim put into all their moral Sums: And by it every body may lawfully drink as many Cupsas he pleases, and eat an Ounce of Bread as a small Matter in the Morning: And by the same Rule any body may drink a Bottle of Wine or two, without breaking his Fasting; for Liquid doth not break Fasting.

At Noon they may eat as much as they can of all forts of things, except Flesh: And at Night, it is allowed, not to fup, but to take fomething by way of Collation: In this Point of Collation, the Cafuilts do not agree together; for fome fays that no body can lawfully ear, but eight Ounces of dry and cold things as Bread, Walnuts, Raifins, cold fryed Fishes, and the like: Other Authors fay, that the Quantity of this Collation must be measured with the Constitution of the Person who fasts: For if the Person is of a strong Constitution, tall and of a good Appetite, eight Ounces are not enough, and twelve must be allowed to fuch a Man, and fo of the reft. This is the Form of their Fasting in general: Tho'some few religious and devout Persons do eat but one Meal a Day: Nay, some use to fast 24 Hours without eating any thing, but this is once in a Year, which they call fast with the Bells. that is in the holy Week among other Ceremonies, the Roman Catholicks do put the confecreated Host or Wafer in a rich Urna or Box, on Thurfday at twelve of the Clock in the Morning; and they take it out on Fryday at the fame time: These 24 Hours every body is in Mourning, nay, the Altars are vailed, and the Monument where they do place the Image of I. C. upon the Crofs is

all covered with black: The Bells are not heard all this while; and, as I said, many use to fast with the Bells; and they do make use of this Expression to signific that they fast 24 Hours

without eating any thing at all. All to be O the

Bodies are mortified with Fasting or not? For how can a Man of Sense say, that he mortifies his Body with Fasting, when he drinketh two or there cups of Chocolate with a small Toast in the Morning, eats as much as he can at Dinner and eight Ounces at Night: Add to this, that he may sit in Company and eat a Crust of Bread and drink as many Bottles of Wine as he will, this is not accounted Collation, because Liquid doth not break Fasting. This is the Form of their Fasting and the Rules they must observe in it, and this is reckoned a meritorious Work, and therefore doing this, they obtain the said Indulgences and Pardons of this Bull.

Observe likewise, that the Roman Catholicks of Spain are allowed to eat, in some Days prohibited by the Church, and especially Saturdays, the following things: The Head and Pluck of a Sheep, a Cheevelet of a Fowl, and the like; nay, they may boil a Leg of Mutton, and drink the Broth of it. This Toleration of eating fuch things was granted by the Pope to King Ferdinand, who being in a warm War against the Moors, the Soldiers did fuffer very much in the Days of Fasting for want of Fish and other things eatable for fuch Days; and for this Reason the Pope did grant him and his Army Licence to eat the above mentioned things on Saturdays and other Days of Fasting commanded by the Church; and this was lis in

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the Year 1479. But this Toleration only to the Army was introduced among the Country People, especially in both old and new Castilla, and this Custom is become a Law among em. But this is not so in other Provinces of Spain, where the common People hath not the Liberty of eating such things; and among the Quality, only those that have a particular Dispensation from the Pope for them and their Families.

There is an Order of Fryers called, La orden de la Victoria; the Order of the Victory; whose first Founder was St. Francis de Paula, and the Fryers are prohibited by the Rules, Statutes and Constitution of the Order to eat Flesh; nay, this Prohibition stands in Force during their Lives, as it is among the Carthusians, who, tho' in great Sickness, cannot eat any thing of Flesh; but this must be understood, within the Convent's Gate; for when they go abroad, they may eat any thing without transgressing the Statute of the Order.

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But the Pleasantness of their Practices will shew the Tricks of that Religion. As to the victorian Fryers, I knew in Zaragosa one Father Conchibles Professor of Divinity in his Convent, learned in their Way, but a pleasant Companion: He was by his daily Excercise of the publick Lecture confined in his Convent every Day in the Afternoon; But as soon as the Lecture was over, his Thought and Care was to divert himself with Mussick, Gaming &c. One Evening having given me an Invitation to his Room, I went accordingly, and there was nothing wanting of all sorts of Recreation, Musick, Cards, Comedy, and very good merry Company: We went to Supper, which

reswrying their Health.

was composed of nice delicate eatable things, both of Flesh and Fish, and for the Defert the best Sweetmeats. But observing at Supper, that my good Conchillos did use to take a Leg of Partridge and go to the Window, and come again and take a Wing of a Fowl, and do the fame; Lasked him whether he had fome Beggar in the Streets to whom he threw the Leg and Wing? No, faid he to me: What then do you do with 'em out of the Window? What faid he, I cannot eat Flesh within the Walls, but the Statute of my Order doth not forbid me to eat it without the Walls; and fo, whenever we have a fancy for it, we may eat Flesh, putting our Heads out of the Window. Thus they give a Turn to the Law, but a Turn agreeable to 'em: And fo they do in all their Fastings and Abstinences from Flesh and off prompersi

As to the Carthufians and their Abstinence and Fasting, I could say a great deal, but am afraid I would swell this Treatise beyond its defigned Bigness, if I should amuse you with the Account of all their fidiculous Ways. This I cannot pass by, for it conduceth very much to the clearing this Point of Abstinence and Fasting. This Order's Constitution is first, a continual Ab-Rinence from Flesh, and this is observed to severely, and strictly, that I knew a Fryer, who being dangeroufly ill, the Physicians did order to apply upon his Head a young Pigeon opened alive at the Breaft, which being proposed by the Prior to the whole Community, they were of Opinion, that fuch a Remedy was against the Constitution, and therefore not fit to be used any Way: That those poor Fryers must die rather than touch any fleshly thing, tho' it be for the preferving their Health. Second-

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Secondly, perpetual Silence and Confinement is the next Precept of St. Brune their Foun-That is: That the Fryers cannot go abroad out of the Convent, or Garden Walls, only the Prior and Procurator may go upon business of the Community. The rest of the Fryers Life is thus: Each of 'em hath an Apartment with a Room, Bed-Chamber, Kitchin, Cellar, Closet to keep Fruit in, a Garden with a Well, and a Place in it for firing. Next to the Apartment's Door, there is a Wheel in the Wall, which ferves to put the Victuals in at Noon, and at Night, and the Fryer turns the Wheel, and takes his Dinner and Supper, and in the Morning he puts in the Wheel the Plates, by which the Servant that carries the Victuals knows they are in good Health; and if he finds the Victuals again, he acquaints the Father Prior with it, who strait goes to visit 'em. The Prior hath a Master-Key of all the Rooms, for the Fryers are obliged to lock the Door on the infide, and to keep the Roomalways shut, except when they go to say Mass in the Morning, and to fay the Canonical Hours in the daytime; then if they meet one another, they can fay no other Words but these: One says: Brother we must die, and t'other answers: We know it. Only on Thur say between three and four in the Afternoon, they met together for an Hours time, and if it be fair Weather, they go to walk in the Garden of the Convent, and if not, in the common Hall, where they cannot talk of other things, but of the Lives of fuch or fuch a Saint; and when the Hour is over, every one goes into his own Chamber. So they do observe Fasting and Silence continually, but except Flesh, they

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do eat the most exquisite and delicate things in the World; for commonly in one Convent, there are but twenty Fryers, and there is not one Convent of Carthusians, which hath not five, six, and many twenty thousand Pistoles of yearly Rent.

Such is their Fasting from Flesh and Conversation; but let us know their Fasting from Sins.

Dr. Peter Bernes, secular Priest belonging to the parish Church of the blessed Mary Magdalene (as they do call her) being 32 Years of Age and dangeroufly ill, made a Vow to the glorious Saint, that if he should recover from that Sickness, he would retire into a Carthusian Convent. He did recover, and accordingly, renouncing his Benefice and the World, he took the Cartbufian Habit in the Convent of the Conception, three Miles from Zaragosa. For the Space of three Years he gave Proofs of Virtue and fingular Conformity with the Statutes of the Order. His strict Life was fo crouded with Disciplines and Mortifications, that the Prior gave out in the City that he was a Saint on Earth. I went to fee him with the Father Prior's Consent, and indeed I thought there was something extraordinary in his Countenance and in his Words, and I had taken him my felf for a Man ready to work Miracles. Many People went to fee him, and among the croud a young Woman acquainted with him before he took the Habit, who, unknown to the strict Fryers got into his Chamber, and there she was kept by the pious Father eighteen Months. In that time the Prior used to visit him in his Chamber, but the Senora was kept in the Bedchamber, till at last the Prior went one Night to confult him upon some Business, and hearing a Child

Child cry, did ask him what was the Matter; and the my Friend Bernes did endeavour to conceal the Case, the Prior found it out, and she owning the thing, was turned out with the Child, and the Father was confined for ever, and this was his Virtue, Fasting and Abstinence from Flesh &c.

To those that either do fast in the above said Manner, or keep Fasting for Devotion's sake, his Holiness grants (taking this Bull of Cruzade) all the said Graces, Pardons and Indulgences; and really, if such Graces were of some Ule or Benefit, the People thus doing, do want 'em very much; or may be, the Pope knowing these Practices, doth this out of Pity and Compassion for their Souls, without thinking that this Bull is a great Encouragement and Incitement to Sin.

The Ninth Article.

This Article contains first, that to pray with more purity, every body taking this Bull may chusea Confessor to his own Fancy, who is empowered to absolve all Sins, except the Crime of Herefy, referved to the Pope or Apostolical See. You must know, what they do mean by the Crime of Herefy ? Salazar Irribarren and Corella treating of the referved Sins, do fay, that the Crime of Herefy is: viz: if I am all alone in my Room and the Door being locktup, talking by my felf, I fay: I do not believe in God, or in the Pope of Rome: this is Herefy. They do diftinguish two Sorts of Herefies: one interna, and another externa, that is publick and fecret. The publick Herefy fuch as that I have now told you of, no X 2 body

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to Rome if he defireth to get Absolution.

Secondly, this Article contains: That by the Benefit of this Bull, every body may be free from Restitution, during his own Life; and that he may make it by his Heirs after his Death. O what an unnatural thing is this! What if I take away from my Neighbour three hundred Pounds, which is all he hath in the Worldto maintain his Family; must I be free from this Restitution, and leave it tomy Heir's Will to make it after my Death? Must I see my Neighbour's Family suffer by it; and can I be free before God of a thing that God, Nature and Humanity require of me to do? Indeed, this is a diabolical Doctrine. Add to this what I have faid of the Bull of Composition: that is, if you take so many Bulls to compound the Matter with your Confessor, you will be free for ever from making Restitution: But really you shall not be free from the eternal Punishment.

Likewise by the power of this Bull, any Confessor may Commute any Vow, except those of Chastity, Religion and beyond Seas: But this is, upon Condition that they should give something for the Cruzade. O God what Expression is this! to Commute any Vow, except those of Chastity &c. So if Imake a Vow to kill a Man,

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if I promife upon Oath to robb my Neighbour; the Confessor may Commute me these Vows, for fix pence: But if I vow to keep Chastity, I must go to Rome to the Pope himself? What Expresfion is this! Ifay again, how many Millions have vowed Chastity? If I say, two Millions, Ishall not lie: And how many of these two Millions do observe it? If I say 500, I shall not lie: And for all this, we see no body go to Rome for Absolution.

The Roman Catholicks will fay, that by thefe words, Vow of Chaftity, must be only understood, abstaining from Marriage; but I will leave it to any man of Reason, whether the nature of Chastity compriseth only that? Or let me ask the Roman Catholicks, whether a Priest, who hath made a Vow of Chastity, that is, never to marry, if he commits the Sins of the Flesh, will be accounted Chaft or not? They will and must fay, not. Then if so many thousands of Priests do live lewedly, breaking the Vow of Chastity, why do they not go to the Pope for Absolution? To this they never can answer me, therefore the Pope in this Bull, doth blind 'em, and the Priests do what they please, and only the common Peo-ple are impos'd upon, and suffer by it. God Almighty by his Infinite Power inlighten 'em all, that so the Priests may be more fincere and the People less darkened.

The Tenth Article.

The Pope grants the same Indulgences to these that should die suddenly, if they die heartily forry for their Sins. Of this I have spoke already,

and faid, that if a Man dies truly Penitent he hath no occasion for the Pope's Pardon, for his true Penitence hath more interest (if I may thus express my self) with God Almighty, than the Pope with all his Infallibility. So I proceed to the next, which is.

The Eleventh Article.

In this Article, the Pope grants, besides the faid Indulgences, to those that take this Bull, that they may twice more in the fame Year, be abfolved of all their Sins of what nature foever, once more during their Lives, and once more at the point of Death. This is a bold faying and full of furance. O poor blind People! where have you your eyes or understanding! mind, I pray you, for the Light of your Consciences, this impudent Way of deceiving you, and go along with me. The Pope hath granted you in the aforefaid Articles, all you can wish for, and now again, he grants you a nonfenfical Privilege: viz. that you may twice at the point of Death, be abolved of all your Sins. Observe, passing by, that a simple Priest, who hath not been licenced by the Ordinary to hear Confessions, upon urgent necessity, i. e. upon the point of Death, is allowed by all the Casuistical Authors, nay, by the Councils, to absolve of all Sins whatsoever, if there be not present another licenced Priest. Again, no body can get fuch Absolution, as is expressed in this Bull, but at the point of his Soul's departing from the Body, i. e. when there is no hopes of Recovery; and the Confessors are so careful in this point, that fometimes they begin iler:

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to pronounce the Absolution, when a Man is alive, and he is dead before they finish the Words.

Now, pray tell me, how can a man be twice in such a point? and if he got once as much, as he can get the second time, what occasion hath he for the second full, free, and plenary Indulgence, and Absolution of all his Sins? I must stop here, for if I was to tell freely my Opinion upon this point, some will think, I do it out of some private ends; which, I never do, upon delivering of matters of Fact.

The Twelfth Article.

Here the most holy Father gives his Power and Authority to the general Apostolical Commissary of the Cruzade and all other Graces and Faculties. to revoke and fuspend all the Graces and Indulgences granted in this Bull by his Holiness, during the Year of the publishing of it; and not only to suspend them upon any Restriction or Limitation, but absolutely, tho' this or any other Bull, or Brief of Indulgences granted by this or other Popes, did contain words contrary to it: viz. Suppose if Clement or another Pope should say, I grant to fuch an one fuch Faculties, and I Anathematize all those that should attempt to suspend the faid Faculties. This last Expression would be of no force at all, because this Bull specifies the contrary.

So it is a thing very remarkable, that the Pope disposses the himself by this Bull of all his Power and Authority, and giveth it to the General Apostolical Commissary, in so much, that the Apostolical Commissary hath more Power than the Pope himself

felf during the Year: And this Power and Authority is renewed and confirmed to him by his Holinefs. And not only he has this Power over the Pope, but over all the Popes, and their Briefs, in whatfoever time granted to any Place, or Perfon whatfoever. For it is in the Apostolical Commissary's Power to suspend all Graces and Privileges whatsoever granted since the first Pope began to grant Indulgences, which things are all inconsistent with the Independency and Supremacy of the holy Father, nay, according to the Principles and Sentiments of their own Authors, but we see, they are consistent with their Blindness and Ignorance.

The Thirteenth Article.

This Article sheweth us plainly the reason, why the Pope acts thus in the granting of his Power to the General Apostolical Commissary of the Cruzade, for he grants him Authority to revoke and suspend all the Indulgences here granted by himself and other Popes, but he grants him the fame Authority to call again the very fame Indulgences, and to make them good again. next to this Power (observe this) He grants him and his Deputies Power to fix and fettle the Price or Charity, the People ought to give for the Bull. This is the whole matter, and we may use the English faying: no cure, no pay, quite reverse, no pay, no eure, no Pay, no Indulgence nor Pardon of Sins. The Treasure of the Church (being a Spiritual Gift) cannot be fold for mony without Simony. And if the Romans fay that the Pope has that Power derived from Christ, or given gra-

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tis to him, let them mind the words: Quodgratis accepifis, gratis date. If the Pope payeth nothing for having such Power, if he has it gratis, why does he sell it to the faithful? Can a private man, or his Deputy put a price on a Spiritual thing? O blindness of Heart!

The Fourteenth Article.

In this Article the General Apostolical Commiffary makes use of his Power and Authority: he fays, In favour of this holy Bull, we do sufpend, during the year, all the Graces, Indulgences, and Faculties of this, or any other kind &c. The they be in favour of the building at St. Peter's Church at Rome &c. Except only from this Suspension the Privileges granted to the Superiors of the Mendicant Orders. He excepts only from this Sulpension the Privileges of the four Mendicant Orders, because, the Fryers of those Orders, being Mendicants or Beggars, they can be no great hinderance of this Project. I ask my Country-men this Question: If Dn. Francis Anthony Ramirez has such a Power, to do and undo, in despite of the Pope, whatever he pleases for a whole Year; and this Power is renewed to him every Year, by a fresh Bull: Of what use is the Pope in Spain? and if he has resigned his Authority to Dn. Ramirez: Why do they fend every Year to Rome for Privileges, Difpenfations, Faculties, Bulls &c. and throw their Mony away? If Ramirez has Power to stop, and make void any Concession by the Pope, what need have they for fo great trouble and expence?

Is not this a great stupidity, and infatuity? Obferve the next Article.

The Fifteenth Article.

All these Prohibitions, and Suspensions aforementioned are only to oblige the People to take the Bull; for the General Apostolical Commissary says: We declare that all those that take this Bull, do obtain and enjoy all the Graces, and Faculties &c. which have been granted by the Popes Paul the 5th. and Urbanus the 8th. &c. So if a poor Man takes no Bull, tho' he be heartily Penitent, there is no Pardon for him. I say, there is no Pardon for him from the Pope and his Commissary, but there is surely Pardon for him from God; and he is in a better way, than all the Bigots that take the Bull, thinking

to be free by it from all their Sins.

Observe also the last Words of this Article: We command that every Body that takes this Bull, be obliged to keep by him the same, which is here printed signed and sealed with our Name and Seal; and that otherwise they cannot obtain, nor enjoy the Benefit of the said Bull. This is a Cheat, Robbery and Roguery; for the Defign of the General Apostolical Commissary is, to oblige them to take another Bull. The Custom is, that when they take every Year a new Bull, they ought to shew the old one, or elfe they must take two that Year. Now let us suppose that all the Contents of the Bull are as efficacious as the Bigots do believe them to be. A man takes the Bull, pays for it, and performs and fulfilleth the Contents of it. Is not this enough to enjoy all the Graces &c.? What

What is the meaning then of commanding to keep the same Bull by them, but a Cheat, Robbery and Roguery? I do not desire better proof of this, than what the Commissary affords me in his following words, by which he contradicts himself. He says, And Whereas you (speaking with Peter de Zuloaga who was the Man that took the Bull which is left at the Publishers Shop) have given two reals of Plate, and has taken this Bull, and your Name is Written in it, We declare that you have already obtained and art granted the said Indulgences &c. And that you may enjoy and make use of them &c.

If he has already obtained all, of what use may it be to keep the Bull by him? How can the Commissary make these Expressons agree together? Ist. If he doth not keep the Bull by him, he cannot enjoy the Benefit of the Bull. 2d. As soon as he takes it, he has already obtained all the Graces &c. and enjoys the Benefit of the Bull. These are two quite contrary things. Then the Design in the first is Robbery and Roguery, and

in the fecond, Cheat, Fraud and Deceit.

Reflect again: Whereas you have taken the Bull, and payed for it, you have already obtained all the Indulgences and Pardon of Sins. By this Declaration, Infallible to the Romans, let a Man come from committing Murther, Adultery, Sacrilege &c. if he takes and payeth for the Bull, his Sins are already Pardoned. Is not this a scandalous Presumption? If a Man is in a state of Sin, and has no Repentance in his Heart, how can such a Man be Pardoned at so cheap a Rate, as two reals of Plate? if this were sure and certain, the whole World would embrace their Religion, for Y 2

they then should be sure of their Salvation. Again, if they believe this Bull to be true, how can they doubt of their going to Heaven immediately after Death? For a Man whose Sins are pardoned, goes straitway to Heaven; so if the Sins of all Men and Women (for every body takes the Bull) are pardoned by it, and consequently go to Heaven; why do they set up a Purgatory? Or why are

they afraid of Hell?

Let us say, that we may suspect, that this Bull sends more People into Hell, than it can save from it; for it is the greatest Encouragement to Sin in the World. A Man says, I may satisfie my Lusts and Passions, I may commit all Wickedness, and yet I am sure to be pardoned of all, by the taking of this Bull for two reals of Plate. By the same rule, their Consciences cannot be under any remorse nor trouble; For if a Man commits a great Sin, he goes to confess, he gets Absolution, he has by him this Bull, or permission to Sin, and his Conscience is at perfect case, in so much that after he gets Absolution, he may go and commit new Sins, and go again for Absolution.

If we press with these Resections and Arguments the Roman Catholick Priests, especially those of good Sense, they will answer, that they do not believe any such thing; for if a Man (say they) doth not repent truly of his Sins, he is not pardoned by God, tho' he be absolved by the Consessor. Well, if it is so; why does the Pope by his General Apostolical Commissary say: Whereas you have taken and paid for this Bull, you have already obtained Pardon of your Sins &c. We must come then to say, that the Cheat, Fraudand Deceit

Deceit is in the Pope, and that Don Ramirez is the Pope's Instrument to impose so grossy upon the poor Spaniards. Let the Romans call him Holy and most Holy Father, the truth is, that he, affronting God and our Saviour in so high a Degree, is in this Particular a devilish and most hellish Father.

The Form of Absolution followeth after the Articles, in which you may make as many Remarks as you please. For my Part, I am full of Confusion to remember the Ignorance I was in, when I was of that Communion, The Confessor grants free and full Indulgence and Pardon of all Sins, and of all the Pains and Punishments which the Penitent was obliged to endure for them in Purgatory. By Virtue of this Absolution then, we may fay, no Soul goes to Purgatory, especially out of the Dominions of the King of Spain, for as I faid in the Beginning of the Explanation of the Bull, every living Soul, from Seven Years of Age and upwards, is obliged to take the Bull, and confequently, if every Soul obtains the grant of being pardoned of all the Pains which they were to endure and fuffer in Purgatory, all go to Heaven. Why do the Priests ask Masses, and say them for the Relief of the Souls in Purgatory?

Let us from these proceed to the Sum of the Estations and Indulgences granted to the City of Rome, which the Pope grants likewise to all those that take the Bull and fulfil the Contents of it.

Estations in this Place signisse, the going from one Church to another in Remembrance of Christ's being, or remaining so long on Mount Calvary, so long in the Garden, so long on the Cross, so long in the Sepulchre.

We call also Estations or to walk the Estations. to go from the first Cross to the Mount Calvary Sc. This is a new thing to many of this Kingdom, therefore a plain Account of that Custom among the Romans will not be amis in this Place There is in every City, Town and Village, a Mount Calvary out of the Gates, in remembrance of the Calvary where our Saviour was crucified. There are fourteen Crosses placed at a distance one from another. The first Cross is out of the Gates, and from the first to the second, the Romans reckon fo many Steps or Paces, more or less from the second to the third, and so on from one to another of the remaining, till they come to the twelfth Cross, which is in the middle of two Croffes, which represent the two Croffes where the two Malefactors were crucified on each Side of Christ. They walk these twelve Estations in remembrance of all the Steps and Paces our Saviour walk'd from the Gate of the City of Jerusalem to Mount Cabvary, where he was crucified. In the first Estation, you will fee the Image of Jesus with the Cross on his Shoulders, in the lecond, falling down &c. In the last Cross or last Estation of the three Crosses, Jesus is represented crucified between two Malefactors

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Every Fryday in the Year the devout People walk the Estations, and kneel down before every Cross, and say so many Pater nosters, &c. and a Prayer for the Meditation of what did happen to our Jesus at that Distance. When the Weather hinders the People to go to the great Calvary, they have another in every Church, and in the Cloisters of the Convents, and Monasteries, and they walk the Estations there. And especially

Fryday in the Afternoon, that there is fearcely Room enough in the High-way for all to kneel down.

On good Fryday in the Evening is the great Procession, at which almost all the People assist with Lanthorns in their Hands. The People. both Men and Women, old and young go to Church in the Afternoon: The parish Minister dreft in a Surplice, and a facerdotal Cloak on, and a square black Cap on his Head, and the rest of the Clergy in their Surplices, and the Revel rend Father Preacher in his Habit. This last begins a short Exhortation to the People, recommending to them Devotion, Humility, and Meditation of our Saviour's Sufferings, after he has done, the Prior of the Fraternity of the Blood of Christ ordereth the Procession in this Manner. First of all at the Head of it, a Man in a Surplice carrieth the Crofs of the Parish, and two Boys on each Side with two high Lanthorns, Immediately after begins the first Estation of our Saviour painted in a Standard which one of the Fraternity carrieth, and the Bretheren of that Estation follow him in two Lines: And the twelve Estations ordered in the fame Manner follow one another. After the Estations, there is a Man representing J. C. dreft in a Tunica, or Nazaren's Gown with a Crown of Thorns on his Head, that carrieth on his shoulders a long heavy Cross, and another Man representing Simon of Cirene, behind helps the Nazarene to carry the Cross. After him the Preacher, Clergy and parish Minister, and after them all the People without keeping any Form or Order. Thus the Procession goes out of the Church

Church

Church singing a proper Song of the Passion of Jesus; and when they come to the first Cross of the Estations of Calvary, the Procession stops there, and the Preacher makes an Exhortation, and tells what our Saviour did suffer till that first Step, and making the same Exhortations in each of the eleven Crosses; when they come at the twelsth, the Preacher, on the foot of the Cross which is placed between the two Crosses of the Malesactors, begins the Sermon of the Passion and Sufferings of Christ, and when he has done, the Procession comes back again to the Church, and there the Preacher dismisses the People with an Act of Contrition, which the People repeat after him.

These are the Estations of the holy Calvary:
But besides these, there are the Estations of the
holy Sepulchre; that is to visit seven Churches,
or seven times one Church on holy Thursday,
when Jesus is in the Monument: But of these

things I shall treat in another Place.

Now by these foregoing Indulgences, and sull Pardon of Sins, the Pope doth grant to all those that take the Bull and sulfil the Contents of it, (which are only to pay for it) any Body may easily know a List of the Days in which any one, that visits the Churches mentioned in it, enjoys at Rome all the aforesaid Faculties, Pardon of Sins, and Indulgences, and as you may observe at the end of the Summario, that every Day of the Year there are at Rome many Indulgences and Pardons granted in some Church or other, to all those that go to visit them. So by the Grant of the Pope, in the Bull of Cruzade, the same Indulgences and Pardons are given, and in the same Day, (that

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is every Day of the Year) to all those that take the Bull. From this any Body may draw the same Consequence, as before, that a Man cannot be afraid in the Romish Church, to go to Hell; he may commit every Day all the Villanies in the World, and yet every Day, having the Bull, is sure of getting free and full Pardon of his Sins, and this without the Trouble of going to consess: For if they will take the Pains to read the Contents of the Bull with a serious Mind, they will find the Truth of what I say: That without the Trouble of consessing Sins, any Body obtains full Pardon of all the Crimes, he has committed.

For the General Apostolical Commissary (who has the Pope's Power and Authority) fays, that he that takes the Bull, payeth for it, and writes his Name in it, ipso facto, i. e. already obtains all the Indulgences and Pardon of Sins, &c. mentioned in the Bull; and he doth not fay: if he confesseth, or if he is a hearty Penitent, But already without any Limitation, or Reservation, already be enjoyeth all, and may make use of all the Graces, &c. So by these Expressions it appears that a Man, taking the Bull, paying for it, and writing his Name in it, may commit Murther and Robbery, &c. and yet obtain every Day free and full Pardon of his Sins, without the Trouble of confessing them to a Priest, who if covetous, will ask Mony for Absolution, or Mony for Masses, for the Relief of the Souls in Purgatory.

This I must own of my Country People; that they are kept in so great Ignorance by the Priests that I might dare say, that not one of a Thousand that takes the Bull, readeth it, but blindly sub-

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mits to what the Minister of the Parish tells him without further enquiry. This is a surprising thing to all the Protestants, and it is now to me, but I cannot give other Reasons for their Ignorance in Point of Religion, as for the generality, but their Bigotry, and blind Faith in what the Preachers and Priests tell them; and next to this, that it is not allowed to them to read the Scripture, nor Books of Controversy about Reli-

gion.

I come now to the Days in which every Body takes a Soul out of Purgatory. Observe those marked with a Star, and besides them, there is in every Convent and parish Church at least one privileged Altar; i.e. Any Body that fays five times Pater nofter, &c. and five times Ave Maria, with Gloria Patri, &c. takes a Soul out of Purgatory, and this at any time, and in any Day of the Year, not only in Spain by the Virtue of the Bull, but in France, Germany, Italy, and in all the Roman Catholick Countries where they have no Bull of Cruzade. From this I fay, that if there is a Purgatory, it must be an empty Place, or that it is impossible to find there any Soul at all, and that the Roman Catholicks take every Year more Souls out of it, than can go into it; Which I shall endeavour to prove by evident Arguments grounded on their Principles and Belief. Illiand to all

For first of all: There is in the Bull mine Days in the Year in which every living Person takes a Soul out of Purgatory, and by this undeniable Truth among themselves, it doth appear, that every living Person, Man, Woman or Child, from seven Years of Age and upwards, takes every Year nine Souls out of Purgatory.

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Secondly: Every body knoweth the Roman Catholicks Opinion, that no body can be faved out of their Communion; and by this infallible (as they believe) Principle, they do not allow any Place in Purgatory to the Souls of Proteftants and other People of other Professions; and so only Roman Catholick Souls are the Proprietors of that Place of Torment.

Thirdly: It is undeniable by the Romans, that ever fince that Place of Purgatory was built upby the Popes and Councils, the Roman Catholicks have enjoyed the Granting of a privileged Altar in every Church, that by their Prayers, the Souls of their Parents or Friends may be relieved and

delivered out of that Place.

Fourthly: That to this granting, the Popes have been so generous that they have granted in fuch Days special Privileges to some Churches, for all those that should visit them, to take Souls

out of Purgatory.

Fifthly: That all the Prayers faid before fuch Alrars for fuch a Soul in Purgatory, if the Soul is out of it, when the Person says the Prayers, those Prayers go to the Treasure of the Church; and by this Opinion, undeniable by them, the Treasure of the Church is well stocked with Prayers, and when the Pope has a Mind to grant at once a Million of Prayers, he may take a Million of Souls out of Purgatory.

These five Principles and Observations are uncontestable by any of the Roman Catholicks. Now let us compute the number of Roman Catholicks that are alive, and the number of the Dead every Year. I fay, compute, that is suppose a certain number of the Living and of the Dead every

Year

Year. And I begin with the Kingdom of Spain and its Dominions, as the only partakers of the

Privileges granted in the Bull of Cruzade.

First let us suppose, that in the whole Dominions of Spain there are but fix Millions of living Persons; I speak of the Roman Catholicks: And that three Millions of those Catholicks die every Year; and that all their Souls go to Purgatory; for tho' the Supposition is disadvantagious to my Purpose, I will allow them more than they can Expect. In the first Place, by reasonable Computation, half of the living Persons do not die every Year: But I suppose this, to make my Argument so much the stronger. Secondly: In their Opinion, very many of the Souls of those that die go to Heaven, and some to Hell, which is contrary to the Bull. By this Computation the three Millions of People that remain alive, by the Bull, take out of Purgatory seven and twenty Millions of Souls that very Year. For there are nine Days in the Bull fixed, on which, every living Person takes one Soul out of Purgatory: if then, only three Millions of People die every Year, how can the three remaining alive take out twenty feven Millions, it being impossible that there should be more than three Millions in Purgatory that Year. And befides this plain Demonstration, and besides the nine Days appointed in the Bull, according to their belief, and every day of the Year, and toties quoties they pray at a privileged Altar, they take out of Purgatory that Soul for which they pray, or if that Soul is not in Purgatory, any other which they have a Mind for, or elfe the Prayer goes to the Treasure of the Church: And so by this Addition, we may say that if out

of three Millions of living Persons, only half a Million of People pray every Day, this half Million takes out of Purgatory every Year 182 Millions and a half of Souls. If they scruple this number, let them fix any other living Persons, and then multiply nine times more the number of Souls delivered out of Purgatory every Year, by virtue of the nine Days mentioned in the Bull; or by the privileged Altars, multiply one to 365 Souls deliver'd out of the slames every Year by every living Person, as I shall demonstrate more plainly by and by

As for France, Germany, Italy, Portugal, and other Roman Catholick Countries, as I said before, they have the privileged Altars to take a Soul out of Purgatory toties quoties, a Roman says so many Paternosters and ave Marias before them. And so use the same Multiplication to convince them, that there cannot be so many Souls in Purgatory as they deliver out of it every Year, or that Purgatory by Course must be an empty Place,

Council of Paragory more Fords, rida Paragora.

If they answer to this strong reason; that we must suppose for certain, that the Souls of many Millions of People, for many Years past, are in Purgatory, and that there is stock enough to be taken out of it every Year, if there were ten times more living Persons than there are now in the Roman Catholick Countries: I say that the supposition has no room at all, and that it is impossible; for let us begin at the time when Purga ory was first found out by the Pope, and let us suppose gratis, that there is such a Place (which we deny.)

The first Year, that that Imaginary Place was settled among the Romans, the very same year the Privi-

Privileged Altars were in fashion: The People that were left alive that Year took all the Souls of the Persons dead the same Year, and more too, for as the new Privilege was granted then, every body was more Charitable in taking the Souls of his Relations and Friends out of Sufferings at so cheapa Rate as five Pater nosters, &c. The next Year the same, and so on Year by Year, till this present time, so that it is impossible to believe that there are a greater number of Souls than of Persons dead.

I fay again, that by these Principles, fure among the Romans, the Cathoticks only of Spain and all the Dominions belonging to it, are enough to deliver out of Purgatory all the Souls of all the Catholicks dead from the beginning of the World in Christendom; and if what they believe was certain, it should be certain too, that fince the Bull is granted to the Catholick Kings and their Dominions, which is fince the reign of King Ferdinand the Catholick, only the Spaniards have delivered out of Purgatory more Souls, than Persons are dead fince the Universal Flood; for every living Person from that time till this present Day, has taken out of Purgatory every Year 365 Souls by the Privileged Altars, and 9 more by virtue of the Bull: Now I leave to the curious Reader to make use of the rule of Multiplication, and he will find clear Demonstrations of my faying. I do not talk now of those innumerable Souls that are freed from that Place every Day of the Year by the Masses, leaving this for another Place.

Indeed I have fearched among the Sophistries of the Roman Catholicks, to fee whether I could find some reason or answer to this, and I protest, I could

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could not find any, for as I am fure, they will endeavour to cloud this work with groundless Subterfuges and Sophistries, I was willing to prevent all forts of objections, which may be made by them; only one Answer, which I may be lieve they will give me, comes now into my Head. and it is this, that as the Romans cannot answer any thing contrary to my Demonstration, it is to be feared that they will fay, that I reafon and argue as an Ignorant, because I do not know that the Souls in Purgatory are fruitful Beings, that one produces a great many little ones every year blay. it is to be fear d, that being preft, they must come at last to such nonsensical, fantastical, dreaming reasons to answer to this urgent Argument. So we may fafely conclude and with a Christian Confidence fay; that if there is fuch a Place as Purgatory, it must be an empty Place, or that it is impossible to find there any Souls, the Roman Catholicks take every Year more Souls out of it, than can go into it; all which, being against the evidence of natural reason and computation made, it is a dream, fiction, or to fay the truth, Roguery, Robbery and a Cheat of the Pope and Priests.

I pray God Almighty from the bottom of my heart to give to all the Romans fuch a light, as his Infinite Goodness has been pleased to grant me, and that all my Country People and all those that call themselves Roman Catholicks would make the same use of that light that I have endeavoured to make use of my felf, to know the Corruptions of their Church, and to renounce them with as sirm and hearty Resolution, as I have done my self; and I pray God, who must be my judge, to

continue

I may live and die in the Religion I have embraced, and to give me the defired comfort of my Heart, which is to fee many of my beloved Country People come and enjoy the quietness of Mind and Confcience I do enjoy, as to this point of Religion and way of Salvation; and I wish I could prevail with them to read the Bull, which they believe, is the Santta Santtorum, the passport to Heaven, and I am sure they would find the contrary, and see that it is only a Dream, a dose of Opium to lull them a sleep, and keep them always Ignorant: That God Almighty may grant to them and me too all these things, is my constant Prayer to him.

we may fifel conclude and with a Christian Confidence to that if there is such a Place as Purprove it multipetant cupty Place, or that it is appeared by the any Souls, or that it is fit by a such that the any Souls, or that the such of the any Souls, or that the one of the such of the that the such of the such of the congruence of the congruence of the colon and done in the such of the s

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A Practical Account of their Masses, Privileged Altars, Transubstantiation and Purgatory.

I do Comprise all these four Heads in one Chapter, because there is a near Relation between them all, tho' I shall speak of them separately, and as distinct Articles.

Crosses at the end stirt Afrif s another Prayer while he puts it on his feet, and crosses it he fore his Breast, as May May 10 the ends of the Girdle. After he will be seen to the control of the contro Canipulum v. c.

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HE Mais for Priefts and Fryers is better, and has greater Power and Virtue than the Load-stone, for this only draws Iron, but that allures and gets to them Silver, Gold, precious Stones, and all forts of Fruits of the Earth; therefore it is proper to give a Description of every thing the Priests do make use of to render the Mals the most magnificent and respectful Thing in the World, in the eyes of the People.

The Priest every Morning, after he has examined his Conscience, and confest his Sins (which they call Reconciliation) goes to the Vestry and washes his Hands, afterwards, he kneels down beforean Image of a Crucifix, which is placed on the Draws, where the Ornaments are kept, and fays feveral Prayers and Pfalms, written in a Book,

called Preparatorium. When the Priest has done, he gets up, and goes to drefs himfelf, all the Ornaments being ready upon the Draws, which are like the Table of an Altar; then he takes the Ambito, which is like an holland Handkerchief, and kiffing the middle of it, puts it round about his Neck, and fays a short Prayer. After, he takes the Alva, which is a long Surplice with narrow fleeves laced round about with fine Lace, and fays another Prayer while he puts it on. The Clerk is always behind to help him. Then he takes the Cingulum, i. e. the Girdle, and lays a Prayer; after he takes the Stola, which is a long lift of Silk with a Cross in the middle, and two Crosses at the ends of it, and says another Prayer while he puts it on his Neck, and crosses it before his Breaft, and tyeth it with the ends of the Girdle. After he takes the Manipulum i. e. a thort lift of the fame Silk with as many Croffes in it, and tyeth it on the left Arm, faying a Prayer. Then he takes the Cassulla i. e. a fort of a Dress made of three yards of a Silk-stuff, a yard wide behind, and something narrower before, witha hole in the middle to put his Head through it. After he is thus dreft, he goes to the corner of the Table and taking the Chalice, cleans it with a little holland Towel, with which the Chalice's mouth is covered, after he puts a large Holf on the Patena 1. e. a small Silver Plate gilt, which serves to cover the Chalice, and puts on the Holt a neat piece of fine Holland laced all over. Then he covers all with a piece of Silk, three quarters of a yard in square. After he examines the Corporales i. e. two pieces of fine well starched Holland with Lace round about; the first

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first is three quarters of a yard square, and the second half a yard, and folding them both, puts them in a slat Cover, which he puts on the Chalice, and taking a squared Cap, if he is a secular Priest, puts it on his Head, and having the Chalice in his Hands, makes a great bow to the Crucifix, says a Prayer, and goes out of the Vestry to the Altar, where he designs to say Mass. This is, as to the private Mass. Now before I proceed to the great Mass, which is always sung, it is sit to talk of the Riches of their Ornaments.

As in the Romish Church are several Festivals, viz: those of our Saviour Christ, Christmas, Circumcision, Ephiphany, Easter, Ascension, Pentecostes, and Transsiguration: Those of the Holy Cross; those of the Blessed Virgin Mary; those of the Angels, Apostles, Martyrs, Confessors, Virgins, &c. So there are several forts of Ornaments and of divers Colours, White, for all the Festivals of Jesus Christ, except Pentecostes in which the Ornaments are Red, White also, for the Festivals of the Virgin Mary, Confessor, and Virgins: Red, for Martyrs, Violet Colour, for Advent and Lent, and Black, for the Masses of the Dead.

The same Rule is observed in the Fronts of the Altar's Table, or Ara Altaris which are always adorned with hangings of the Colour of the Day's Festival. In every Parish Church and Convents there are many Ornaments of each of the said Colours, all of the richest Silks, with Silver, Gold and Embroidery. There are many long Cloaks or Palia of all sorts of Colours, several dozens of Alvas, or Surplices of the finest Holland, with the finest Laces round about them Chalices of Silver

Silver, the inside of the Cup gilt, many of Gold, and many of Gold set with Diamonds and precious Stones. There is one in the Cathedral of St. Salvator in the City of Zaragosa which weighs five pounds of Gold, set all over with Diamonds, and is valued at 15000 Crowns, and this is not

accounted an extraordinay one.

A Possenet of Silver gilt all over, to keep the Holy Water and Hysop, with a filver Handle, to be used in holy Days at Church, is an Indispensible thing almost in every Church; as also two big Candlesticks four foot high, for the two Accolits or Affistants to the great Mass. In several Churches there are two Ciriales i. e. big Candlesticks five foot high all of Silver, which weighs 200 pounds in some Churches, and another bigger than these for the blessed Candle on Candlemass Day. Six other middle Silver Candlesticks which ferve on the Ara or Altar's Table, filver (and in many Churches,) gold Bottles and Plate to keep the Water and Wine that is used in the Mass, a small filver Bell for the same use, an Incensary, and Stand for the Miffal, or Mass Book, and another Stand of Silver two foot high, for the Deacon and Subdeacon to read on it the Epistle and Gospel.

There is also in the great Altar the Custodia i. e. a Figure of a Sun and beams made of Gold, and many of 'emset with precious Stonesto keep in the Center of it the great consecrated Host in the middle of two Chrystals: The Foot of the Custodia is made of the same Mettal, it is kept in a gilt Tabernacle, and shewn to the People upon several occasions, as I will mention in another

Place.

Besides this rich Custodia, there is a big silver or gold Cup kept in the same, or another Tabernacle on another Altar, which is to keep the small consecrated Wasers for the Communicants. Before those Tabernacles a silver Lamp is burning Night and Day. The Altars are adorn'd on several Festivals with the silver Bodies of several Saints, some as big as a Man, some half Bodies with Crowns or Mitres set with precious Stones.

I could name feveral Churches and Convents; where I faw many Rarities and Abundance of rich Ornaments, but this being a thing, generally known by the private Accounts of many Travellers, I shall only give a Description of the Rarities and Riches of the Church of the Lady del Pilar, and that of St. Salvator in the City of Zaragoza; because I never met any Book which did mention them, and the Reason (as I believe) is because Foreigners do not travel much in Spain, for want of good Conveniencies on the Roads, and for the difmal Journey in which they cannot see a House, some times in twenty Miles, and sometimes in thirty.

In the Cathedral Church of St. Salvator there is forty five Prebendaries, besides the Dean, Arch-Deacon, Chanter, and fixty six Beneficiates, six Priests and a Master, and twelve Boys for the Mussick, and fixty Clerks and under Clerks, and Sextons. The Church contains thirty Chappels big and small, and the great Altar thirty Foot high and ten broad, all of Marble-Stone, with many Bodies of Saints of the same, and in the middle of it the Transsiguration of our Saviour in the Mount Tabor, with the Apostles all represented in Marble Figures. The Front of the Altar's Table is made of solid Silver, the Frame gilt and ador-

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adorn'd with precious Stones. In the Treasure of the Church they keep fixteen Bodies of Saints of pure Silver, among which that of St. Peter Argues, (who) was a Prebendary in the fame Church, and was murthered by the Sarracens) is adorned with rich Stones of a great Value. Befides these they keep twelve half Silver Bodies of other Saints, and many Relicks fet with Gold and Diamonds. Forty eight Silver Candlesticks for the Altar's Table, two big ones, and the third for the bleffed Candle, three hundred Pound weight each: Thirty fix small silver Candlesticks; and fix made of folid Gold, for the great Festivals. Four Possenets of Silver, two of solid Gold, with the Handles of Hylops, of the same. Two big Crosses, one of Silver, the other of Gold, ten Foot high to carry before the Processions. Ten thousand ounces of Silver in Plate, part of it gilt, to adorn the two Corners of the Altar on great Festivals; and when the Archbishop officiates and fays the great Mass. Three and thirty silver Lamps, of which the smallest is a hundred and fifty Pound weight, and the biggest wich is before the great Altar gilt all over is fix hundred and thirty Pound weight. Abundance of rich Ornaments for Priefts, of inexpressible Value. ty four Chalices, twenty of pure Gold, and fixty four of Silver, gilt on the infide of the Cup; and the rich Chalice which only the Archbishop makes use of in his Pontifical Dress.

All these things are but Trisses in comparison with the great Custodia they make use of to carry the great. Host through the Streets on the Festival of Corpus Christi: This was a Present made to the Cathedral by the Archbishop of Sevil, who had been Preben-

Prebendary of that Church before. The Circumference of the Sun and Beams is as big as the Wheel of a Coach: At the end of each Beam there is a Star. The Center of the Sun, where the great Hoft is placed between two Crystals is fet with big Diamonds; the Beams are all of folid Gold fet with feveral precious Stones, and in the middle of each Star a rich Emerald fet in Gold. The Cryftal with the great Host is fix'd in the Mouth of the rich Chalice, and the Chalice on a Pedestal of Silver, all gilt over, which is three Foot high. The whole Cuftodia is five hundred Poundweighte And this is placed on a gift Bafe which is carried by twelve Priefts, as I shall tell you in another Article. Several Gold-finiths have endeavoured to value this Piece, but no body could fet a certain Summ on it. One faid that a Million of Pill toles was too little. And how the Archbishop could gather together fo many precious Stones, every body was furptifed at, till we heard that a Brother of his Grace died in Pern and left him great Summs of Mony and a valt quantity of Dia-Scores. The rich Cresoro Enorge bin shrom

The Come now to speak of the Treasure and Rarities of the Lady ael Pilar. In the Church of this Lady is the same number of Prebendaries and Beneficiates, Musicians, Clerks and Sextons, as in the Cathedral Church of Sc. Salvator, and as to the Ornaments and silver Plate they are very much the same, except only that of the great Custodia, which is not so rich. But as to the Chappel of the blessed Virgin, there is without Comparison more in it than in the Cathedral. I shall treat of the Image in another Chapter. Now as to her Riches, I will give you an Account as far

as I remember, for it is impossible for every thing

to be kept in the Memory of Man.

In the little Chappel, where the Image is on a Pillar, are four Angels as big and tall as a Man, with a big Candlestick each of them, all made of Silver gilt. The Front of two Altars is folid Silver, with gilt Frames fet with rich Stones. Before the Image there is a Lamp (or as they call it) a Spider of Crystal, in which twelve wax Candles burn Night and Day: The feveral Parts of the Spider are fet with Gold and Diamonds, which was a Present made to the Virgin by Don John of Austria, who also left her in his last Will his own Heart, which accordingly was brought to her, and is kept in a gold Box fet with large Diamonds and which hangs before the Image. There is a thick Grate round about the little Chappel of folid Silver: Next to this is another Chappel to fay Mass in before the Image; and the Altar Piece of it is all made of Silver from the top to the Altar's Table, which is of Jasper Stone, and the Front of Silver, with the Frame gilt fet with precious Stones. The rich Crown of the Virgin is twenty five pound Weight fet all over with large Diamonds fo that no body can fee any Gold in it, and every body thinks, it is all made of Diamonds. Befides this rich one, the has fix Crowns more of pure Gold fer with rich Diamonds and Emeralds, the fmallest of which is worth half a Million.

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The Roses of Diamonds and other precious Stones she has to adorn her Mantle are innumerable, for the she is drest every Day in the Colour of the Church's Festival, and never useth twice the same Mantle, which is of the best Stuff imbroidered with Gold, she has new Roses of

precious Stones every Day for three Years together, she has three hundred and fixty five Necklaces of Pearls and Diamonds, and fix Chains of Gold set with Diamonds, which are put on her

Mantle on the great Festivals of Christ.

In the Room of her Treasure are innumerable Heads, Arms, Legs, Eyes and Hands made of Gold and Silver, presented to her by the People, which have been cured (as they believe) by Miracle through the Virgin's divine Power and Intercessions. In this second Chappel are one hundred and ninety five filver Lamps in three Lines one over the other: The Lamps of the lowest Rank are bigger than those of the second; and these bigger than those of the third. The five Lamps facing the Image are five hundred Pound weight each, the fixty of the same Line four hundred Pound weight. Those of the second Line are two hundred Pound weight, and those of the third Line, one hundred Pound weight. There is the Image of the Virgin in the Treasure made in the Shape of a Woman five Foot high all of pure Silver set with precious Stones, and a Crown of Gold fet with Diamonds, and this Image is to be carried in a publick Procession the Days appointed. I will speak of the miraculous Image in the following Chapter.

I remember that when the right honourable Lord Stanbope, then General of the English Forces, was in Zaragosa after the Battle, he went to see the Treasure of the Lady of Pilar, which was shewn to him, and I heard him say these Words: If all the Kings of Europe gather together all their Treasures and precious Stones, they could not buy half of the Riches of this Treasury.

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And by this Expression of so wise and experienced a Man, every body may judge of their Value.

After this short Account of the Ornaments to be used at Mass, and the incomparable Treasures of the Romish Church, I proceed to a Description of the great or high Masses, their Ceremonies, and of all the Motions and Gestures the

Priests make in the Celebration of a Mass.

Besides the Priest, there must be a Deacon, Subdeacon, two Acoliti, i. e. two to carry the big Candlesticks before the Priest, and one to carry the Incensary. The Incenser helps the Priest when he dreffeth himself in the Vestry, and the two Acoliti do help the Deacon and Subdeacon. When all three are drest, the Incenser and two Acoliti in their Surplices, and large Collars round about their Necks made of the same stuff as that of the Priest's Cafulla, and the Deacon and Subdeacon's Dalmaticas, i. e. a fort of Casulla, with open Sleeves, I say, the Incenfer puts Fire in the Incenfary, and the Acoliti take the Candlesticks with the Wax Candles lighted, and the Subdeacon takes the Chalice and Corporales, and so making a Bow to the Crucifix in the Vestry, they go out into the Church to the great Altar. There is commonly three Steps to go up to the Altar, and the Priest and five Assistants do kneel down at the first Step, then leaving the Incenser and Acoliti to stay there, the Priest, Deacon and Subdeacon go up to the Altar's Table, and all kneel down there again. The Subdeacon leaveth the Chalice on a little Table next to the Altar's Table at the right Hand, and then they turn back again to the highest Step, and kneeling down again, the Priest, Deacon and Subdeacon get up, leaving the Incenser and

and Acoliti on their Knees, and begin the Mass by a Pfalm, and after it the Priest says the general Confession of Sins, to which Deacon and Subdeacon answer: Misereatur tui, &c. Then they fay the general Confession themselves, and after it, the Priest absolveth them, and faying another Pfalm they go up again to the Altar's Table, which the Priest kisseth, and he and the two Affistants kneel down, and rife again. Then the Incenser brings the Incensary and Incense, and the Priest puts in three spoonfuls of it, and taking the Incenfary from the Deacon's Hands, he incenses three times the Tabernacle of the Eucharistia, and goes twice to each side of it, he kneels down then, and the Deacon takes up the Hem of the Priest's Cafulla, and so goes from the middle of the Altar to the right Corner, incenfing the Table and returning from the Corner to the middle, then kneels down and gets up, and goes to the left Corner, and from the left goes again to the right Corner, and giving the Incenfary to the Deacon, he incenses three times the Priest, and gives the Incenfary to the Incenfer, and this incenses twice the Deacon. The Assistants always follow the Priest, making the same Motions that he doth.

The Incenser has the Missal or Mass-Book ready on the Altar's Table at the right Corner, and so the Priest begins the Psalm of the Mass: All this while the Musicians are singing the Beginning of the Mass till Kyrie eleison; and when they have sinished, the Priest sings these three Words: Gloria in excelsis Deo. And the Musicians sing the rest. While they are a singing, the Priest, Deacon and Subdeacon making abow to the Ta-

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bernacle, go to fit on three rich Chairs at the right Hand of the Ara or Altar's Table; and as foon as the Musick has ended the Gloria, they go to the middle of the Table, kneel down, and get up, and the Priest kissing the Table turns to the People, openeth his Arms, and fays in Latin: The Lord be with you, to which and all other Expressions the Musick and the People answer, then turns again his Face to the Altar, kneels down, gets up, and the Affistants doing the same, the Priest goes to the right Corner, and says the Collect for the Day, and two or fometimes five or fix Prayers in Commemoration of the Saints; and last of all, a Prayer for the Pope, King and Bishop of the Diocess, against Hereticks, Infidels and Enemies of their Religion, or the holy Catholick Faith.

Then the Subdeacon, taking the Book of the Epistles, and Gospels, goes down to the lowest Step, and fings the Epiftle, which ended, he goes up to the Priest, kisseth his Hand, leaves the Book of the Gospels on the little Table, takes the Missal or Mass-Book, and carrieth it to the left Corner. Then the Priest goes to the middle, kneels down, kiffeth the Altar, fays a Prayer, and goes to fay the Gospel, while the Musick is singing a Psalm which they call: Tractus and Gradualis. Gospel ended, the Priest goes again to the middle, kneels down, rifeth and kisseth the Table, and turns half to the Altar and half to the People, and the Deacon, giving him the Incenfe-Box, he puts in three spoonfuls of it, and blesses the Incense; The Incenser takes it from the Deacon, who taking the Book of the Gospel, kneels down before the Priest and asketh his Blessing: The Priest giveth

veth the Bleffing and the Deacon kiffes his Hand, and then he goes to the left Corner and fings the Gospel. viz. the left Corner, as to the People of the Church, but as to the Altar, it is the right. While the Deacon fings the Gospel, the Priest goes to the opposite Corner and there stands till the Gospel is ended: Then the Deacon carrieth to him the Book open, and the Priest kissing it, goes to the middle of the Table and kneeling, rifing, kiffing the Table, the Affistants doing the fame, he turns his Face to the People, openeth his Arms, and fays again: The Lord be with you. Then he turns again before the Altar and fays: Let us pray. The Musick begins the Offertory, when there is no Creed to be fung, for there is no Creed in all their Festivals.

While the Musicians sing the Offertory, the Deacon prepares the Chalice, that is, puts the Wine in it, and after him, the Subdeacon pours in three Drops of water and cleaning nicely the Mouth of the Cup, the Deacon gives it to the Priest, who takes it in his Hands, and offering it to the Eternal, fets it on the clean Corporales, and covers it with a fmall piece of fine Holland: Then he fays a Prayer, and puting Incense in the Incensary as before, kneels, and then rising, incenles the Table, as is faid, which done, the Subdeacon poureth Water on the Priest's fore Fingers, which he washeth and wipeth with a clean Towel, and after returns to the middle of the Table, and after fome Prayers, he begins to fing the Preface, which ended, he fays some other Prayers. Before the Confecration, he joyneth his two Hands, and puts'em before his Face, shuts his Eyes, and examines his Conscience for two

or three Minutes; then opening his Eyes and Arms fays a Prayer, and begins the Confecration. At this time every body is filent, to hear the Words, and when the Priest comes to pronounce them he fays, with a loud Voice, in Latin: Hoc est enim Corpus meum. Then he leaves the confecrated Host on the Ara, kneels down, and getting up, takes again the Host with his two Thumbs and two foremost Fingers and lifts it up, as high as he can, that every body may fee it, and leaving it again on the fame Ara, kneels down, and then rifing up, takes the Chalice and after he has confecrated the Wine, leaves it on the Ara, and making the fame Motions and Bows, he lifts it up as he did the Host, and placing it on the Ara, covereth it, and with the same Gestures, he fays a Prayer in Remembrance of all the Saints, all Parents, Relations, Friends and of all the Souls in Purgatory, but especially of that Soul for whom the Sacrifice of that Mass is offered to God by Jefus Christ himself. Ifay by Jesus Christ himself, For as Chrysostom and Amb. * fay; the Priest, not only representeth Christ, but in the Act of celebrating and confecrating is the very Christ himself. Thus it is in the Catechism published by Decree of the Council of Trent †

Between this and the Sumption, or the taking of the Hoft, and drinking of the Cup, the Priest

Hom. 2. in 2. ad Timoth & Hom. de prod. Juda. Amb. lib. 4. de facram. C. 4.

t Sed unus etiam, atque idem Sacerdos est Christus Dominus: Nam Ministri qui Sacrificium faciunt, non suam sed Christi per-Sonam accipiunt, cum ejus Corpus et Sanguinem conficiunt, id quod et ipfius Consecrationis Verbis oftenditur, Sacerdos inquit: Hoe est Corpus meum, Personam videlicet Christi Domini gerens, panis et vini Substantiam in veram ejus Corporis et Sanguinis Substantiam convertit. 2001100820 bin

fays some prayers, and sings Our Father, in Latin, kneeling down feveral times. When he comes to the Communion, he breaks the Hoft by the middle, leaves one part on the Table, and breaketh off the other half, a littlepiece, and puts it into the Cup; this done, he eateth the two half Hofts, and drinketh the Wine, and for fear that any fmall Fragments should remain in the Cup, the Deacon puts in more Wine, and the Priest drinks it up, and going to the Corner with the Chalice, the Subdeacon poureth water upon the Priest's two Thumbs and foremost Fingers, and being well washed, goes to the middle of the Table and drinks up the Water. Then the Deacon takes the Cup and wipes it, and puting on every Thing, as when they came to the Altar, gives it to the Subdeacon, who leaves it on the little Table near the Altar. After this is done, the Priest, kneeling and getting up, turning to the People and opening his Arms, fays, The Lord be with you, and two or more Prayers; and last of all, the Gospel of St. John, with which he endeth the Mass; so in the same Order they went out of the Vestry, they return into it again, faying a Prayer for the Souls in Purgatory. After the Priest is undrest, the Incenser and Acoliti kneel down before him, and kiss his right Hand: then they undress themselves, and the Priestgoes to the Humiliatory to give God thanks for all his Benefits.

The fame Ceremonies, Motions and Gestures the Priest makes in a private Mass, but not so many in a Mass for the Dead. They have proper Masses for the holy Trinity, for Christ, the Virgin Mary, Angels, Apostles, Martyrs, Con-

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fessors, Virgins, and for the Dead, the Ornaments for this last are always Black. This is a true Description of the Ceremonies of the Mass: Now let us give an Account of the Means the Priests make use of for the promoting of this Sa-

crifice, and encreasing their Profit.

The Custom, or Rule for publick Masses, which are always fung is this, the Person that goes to the Clerk and asks a Mass to be fung, carrieth at least, fix Wax Candles which burn on the Altar's Table, while the Mass lasts, and a good Offering for the Prieft, and belides that, must give the Charity which is a Crown, and the same for a Mass sung for the Dead; but if a Person has a mind to have a Mass sung, such or fuch a Day for ever, he must give, or settle upon the Chapter or Community, a Pistole every Year, and these are called Settled Masses, and there are of these Masses in every Parish Church and Convent, more than the Priests and Fryers can fay in a Year; for ever fince the Comedy of the Mais began to be acted on the Stage of the Church; the Bigots of it fuccessively have fettled Masles every Year; the Priests and Fryers then cannot discharge their Conscience, while they do keep the People ignorant of the Truth of the Matter.

Thus they blind the People: Suppose to be in a Convent 100 Fryers, Priests, and that in that Convent are 200 private and publick Masses settled every day, the Charity of 100 is a manifest Fraud and Robbery, for they do receive it, and cannot say the Masses. And nevertheless they accept every Day new Foundations and Settlements of Masses; for if the People ask the Dean, or Pri-

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or, whether there is vacancy for a Mass, they will never answer, no; and this way they encrease

the yearly Rents continually.

This is to be understood of the Chapter, or Community, and I must say that the Chapters, and Parish Churches are not so hard upon the People, as the Convents of Fryers are, tho' they are not so rich, as the Communities: The reason is, because a Parish Priest hath during his Life, his Tythes and Book-mony. But a Prior of a Convent commands that Community only three Years, therefore while the Office lasts, they endeavour to make Mony of every thing. I knew several Priors very rich after their Priorsship, and how did they get Riches, but by blinding and cheating the People, exacting Mony for Masses which never were said, nor sung, nor never will be?

As to the private Priests and Fryers, and their cheating ways, there is so much to be said on them that I cannot in so small a Book, as this is, give a full account of all; so I shall only tell the most usual Methods, they have to heap up Riches by gathering thousands of Masses every

Year.

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Observe first of all, that if a Priest is Parish Minister, or Vicar, he has every Day of the Year certain Families, for whose Souls, or for the Souls of their Ancestors, he is to celebrate and offer the Sacrifice of the Mass. And if he is a Fryer, he has but one Mass every week left to him, for 6 Days he is obliged to say Mass for the Community: So by this certain Rule, a Parish Minister cannot in Conscience receive any Mony for Masses, when he knoweth, that he cannot say more Masses, than those settled for every Day of

the Year; and by the same Rule, a Fryer cannot in Conscience receive more Mony than for 52 Masses every Year, and consequently those that receive more are Deceivers of the poor ignorant People, Robbers of their Mony and commit Sa-

crilege in fo doing.

And that they take more, than they in jultice can, shall appear in several Instances. First, I never faw neither secular nor regular Priest refulc the Charity for a Mass, when a Christian Soul did ask them to fay it; and I knew hundreds of Priests mighty Officious in asking Masses from all forts of People. Secondly, In all Families whatfoever, if any one is dangeroully Sick, there are continually Fryers and Priefts waiting till the Person dieth, and troubling the Chief of the Family with Petitions for Masses for the Soul of the Dead; and if he is rich, the Custom is, to distribute among all the Convents, and Parishes 1000, or more Masses to be said the Day of the Burial: When the Marquissof St. Martin died, his Lady distributed 100000 Masses, for which she paid the very same Day 5000 pounds Sterling, besides 1000 Masses, which she settled upon all the Convents and Parish Churches, to be said every Year for ever, which amounts to a 1000 Pistoles a Year for ever.

Thirdly, The Fryers, most commonly are rich, and have nothing of their own (as they say) some are assisted by their Parents, but these are very sew: They give two thirds of whatever they get to the Community; and in some strict Orders, the Fryers ought to give all to the Convent; nevertheless, they are never without Money in their Pockets, for all forts of Diversions;

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and it is a general Observation, that a Fryer at Cards is a resolute Man; for as he doth not work to get Mony, or is fure of getting more if he loofeth, he doth not care to put all on one Card; therefore Gentlemen do not venture to play with them, fo they are obliged to play with one another.

I faw feveral Fryers, who had nothing in the World, but the Allowance of their Community, and the Charity of 52 Masses a Year, to venture on one Card 50 Pistoles: Another to loose 200 Pistoles in half an Hour's time, and the next Day have mony enough to play. And this is a thing fo well known, that many of our Officers that have been in Spain, can certifie the Truth of it, as eye

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Now as to the Method they have to pick up Mony for so many Masses, they do not tell it; but as I never was bound, not to discover it, and the Discovery of it, I hope, shall be very useful to the Roman Catholicks, tho' disadvantagious to Priefts, and Fryers: I think my felf obliged in Conscience, to reveal this never revealed Secret, for it is for the publick good, not only of Protestants, who by this shall know throughly the Cheats of the Romish Priests, but of the Roman Catholicks too, who bestow their Mony for nothing to a People, that make use of it, to ruin their Souls and Bodies.

The thing is this, that the Fryers are faid to have a Privilege from the Pope (Ineversaw such a Privilege my felf, tho' I did all my endeavours to fearch and find it out) of a Centenaria Missa, i. e. a Brief, where the Pope grants them the Privilege of faying one Mass for a hundred; which Privilege is divulged among Priests and Fryers, who keep it in Secret among themselves; so that, as they say, one Mass is equivalent to an hundred Masses. I did not question, when I was in that Communion, that the Pope could do that and more, but I was suspicious of the Truth of such a Grant. Now observe, that by this Brief, every Fryer, having for himself 52 Masses free every Year, and one Mass being as good as a hundred, he may get the Charity of 5200 Masses, and the least Charity for every Mass being two Reals of plate: i.e. fourteen pence of our Mony, he may get near 300 pound a Year.

The secular Priests, by this Brief of Centenaria Missa, have more Masses, than the private Fryers; for the they have 365 settled Masses to say in a Year, they have, and may get the Charity of 99 Masses every Day, which comes to three millions, six thousand, one hundred and thirty sive Masses every Year. In the Convents that have 120 Fryers, and some 400, the Prior having 6 Masses every Week from each of his Fryers, by the same Rule, the Prior may have millions of

millions of Masses.

Hear now, how they do amuse the credulous reople. If a Gentleman or Gentlewoman, or any other Person goes to Church, and desires one Mass to be said for such or such a Soul, and to be present at it, there is always a Fryer ready, from six in the morning till one, to say Mass. He takes the Charity for it, and he goes to say it; which he says for that Soul, as I say it now: For till such time, as he gets the Charity of a hundred Masses, which is above 5 pound Sterling, he will not say his own Mass, or the Mass for him. And so the rest of Fryers do, and many Priests

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Priests too: The Person that has given the Charity and has heard the Mass, goes home fully satisfied that the Mass has been said for him, or to his Intention.

As to the Communities: If some Body dieth, and the Executors of the Testament go to a Father Prior, and beg of him to say 1000 Masses, he gives thema Receipt, whereby the Masses are saidalready; for he makes them believe, that he has more Masses said already by his Fryers to his own Intention, and that out of the Number, he applies 1000 for the Soul of the dead Person; so the Executors upon his word, take the Receipt of the Masses which they want to shew to the Vicar General who is to visit the Testament, and see every spiritual thing ordered in it, accomplished

accordingly.

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This Cultom of asking Mony for Masses, is not only among the Fryers, but among the Beatas, Nuns, and Whores too; for a Beata with an affected Air of Sanctity goes up and down to visit the Sick, and ask before hand many Masses from the Heads of Families, alledging that by her Prayers and so many Masses, the Sick may be recovered, and restored to his former Health; but these, if they get mony for Masses, they give it to their spiritual Confessors, who say them as the Beata ordereth. And according to their Custom, and Belief, there is no harm at all in so doing. The evil is in the Nuns, who get every where Abundance of Masses, on Pretence they have Priests and Fryers of their Relations, who want the Charity of Masses. And what do they with the Mony? Every Nun, having a Devoto, or Gallant to serve her,

want of Relief.

But the worst of all is, that a publick scandalous Woman will gather together a Number of Masses, on pretence, that she has a Cousin in such a Convent, who wants Masses, i. e. the Charity for them. And what use do they make of them? This is an Abomination to the Lord. have many Fryers that visit them unlawfully, and pay for it in Maffes, fo the Woman keeps the mony in payment of her own and their Sins, gets a Receipt from the Fryers, and these never say the Masses; for how can we believe that such Men can offer the holy Sacrifice (as they call the Mass) for such an use? and if they do it, which is, in all human probability, Impossible, who would not be furprised at these proceedings? Every Body indeed.

which brings a great deal of Profit to the Priests and Fryers; viz. the great Masses of Brother-hoods, or Fraternities. In every Parish Church, and especially in every Convent of Fryers and Nuos, there is a Number of these Fraternities, i.e. Corporations of Trades-men: And every Corporation has a Saint for their Advocate or Patron, viz. the Corporation of Shoe-makers has for an Advocate St. Chrispin and Chrispinian; the Butchers St. Barthalomew, &c. and so of the rest.

There is a Prior of the Corporation, who celebrates the Day of their Advocate with a folemn Mass, Musick, Candles, and after all an Entertainment for the Members of the Fraternity and all the Fryers of the Community. To this the Corporation gives eight dozen of white Wax Candles to Illuminate the Altar of their Patron, when the folemn Mass is fung, and whatever remains of the Candles goes to the Convent. The Prior payeth to the Community 20 Crowns for the folemn Mass, and 10 Crowns to the Muficians. The day following, the Corporation gives 3 dozen of yellow Candles and celebrates an Anniversary, and have many Masses fung for the Relief of their Brethren's Souls in Purgatory; for every Mass they pay a Crown: And befides all thefe, the Corporation has a Mass lettled every Fryday, which is to be fung for the Relief of the Brethern's Souls, for which, and Candles, the Convent receiveth 6 Crowns every Fryday, There is not one Church, nor Convent without two or three of these Corporations every Week, for there are Saints enough in their Church for it; and by these Advocates of the Fryers, rather than of the Members of the Corporation, every Body may form a right Judgment of the Riches the Priests, and Fryers get by these means.

One thing I cannot pass by, tho' it has no Relation with the main Subject of the Mass: And this is; that after the solemn Mass is finished, the Prior of the Corporation with his Brethren, and the Prior of the Convent with his Fryers go all together to the Refectory, or common Hall to Dinner. There they make rare Demonstrations of joy in Honour of the Advocate of that Corpo-

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speech before Dinner, recommending to them to eat and drink heartily, for after they have pay'd all the Honour and Reverence to their Advocate that is due, they ought to eat and drink and be merry: So they drink till they are happy, tho' not drunk.

not drunk.

I heard a pleasant story, reported in Town, from a faithful Person, who assured me he saw himself a Fryer come out of the Refectory at eight at Night, and as he came out of the Convent's Gate, the Moon shining that Night, and the shadow of the House being in the middle of the Street, the merry Fryer thinking that the light of the Moon, in the other half part of the Street, was Water, he took of his Shoes and Stockings, and so did walk till he reach'd the shadow; and being asked by my Friend the meaning of fuch extravagant Folly, the Fryer cryed out: a Miracle a Miracle. The Gentleman thought that the Fryer was Mad; but he cryed the more, a Miracle a Miracle. Where is the Miracle? (the People that cameto the Windows asked him) I came this Minute through this River, (faid he) and I did not wet the Soles of my Feet; and then he defired the Neighbours to come and be Witnesses of the Miracle. In such a Condition the Honour of the Advocate of that Day did put the Reverend Fryers; and this and the like Effects such Festivals occasion both in the Members of the Convents and Corporati-

Now I come to the Means and Persuasions, the Fryers make use of for the extolling, and praising this inestimable Sacrifice of the Mass, and the great Ignorance of the People in believing them. First

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of all. As the People know the Debaucheries and lewed Lives of many Fryers and Priefts, fometimes they are loth to defire a finful Fryer to fay Mass for them, thinking, that his Mass cannot be fo acceptable to God Almighty, as that which is faid by a Priest of good Morals: So far the People are illuminated by Nature; But to this, Priests and Fryers make them believe, that tho' a Priest be the greatest Sinner in the World, the Sacrifice is of the same Efficacy with God, since it is the Sacrifice made by Christ on the Cross for all Sinners; and that it was fo declared by the Pope and the Council of Trent in the seventy third Canon

Put this together with what the same Council declares in the 81st. Canon, viz: that the Priest doth not only represent Christ when he offereth the Sacrifice, but that he is the very Person of Christ at that time, and that therefore David calls them Christs by these Words: Nolite tange. re Christos meos. O execrable Thing! If the Priest is the very Christ in the Celebration of the Mass, how can he at the same time be a Sinner? It being certain that Christ knew no Sin: And if that Christ Priest offering the Sacrifice is in any actual mortal Sin, how can the Sacrifice of the Mass, which is (as to them) the same Sacrifice Christ did offer to his eternal Father on the Cross, be efficacious to the Expiation of the Sins of all People? For in the first Place, that Sacrifice offered by a Priest Christ in an actual mortal Sin, cannot be an Expiation of that Sin, by which the Priest is spiritually dead. Secondly, if the Christ Priest is spiritually dead by that mortal Sin, how can fuch a Priest offer a lively spiritual Sacrifice? We must conclude then, that the Priests by such (0)

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People, but rob them of their Mony, and commit a high Crime, but that the Sacrifice he offers is really of no Effect, or Efficacy to the Relief of the

Souls in the precended Purgatory alda 1920200

From what has been faid it appears, that the Priests and Fryers make use of whatever Meansthey can to cheat the People, to gratise their Passions and increase their Treasure. For what Cheat, Fraud and Roguery can be greater than this of the Centenaria missa with which they suck up the Mony of poor and rich, without perform-

ing what they do promise ? It was a to linuo

If the Pope's Privilege for that Hundred-Mass was really true, natural Reason shews, it was against the publick Good, and therefore ought not to be made use of For by it, Fryers and Priests will never quench their Thirst of Mony and Ambition, till they draw to them the Riches of Chriftendom, and by these Means, they will wrong the supposed Souls in Purgatory, and ruin their own too. Decency in the facerdotal Ornaments is agreeable to God our Lord, but Vanity and Profanenessis an Abomination before him. Of what use can all the Riches of their Churches and Ornaments be? to make the Sacrifice of the Mass the more efficacious? It cannot be, for the Efficacy of it proceeds from Christ himself, who made use of different Ornaments, than those the Priests make life of. " Nor is it to fatisfic their own Ambition; for they could get more by have ing of them; it is only to make Mistrels Mass the more admired and gain the whole People to be her Followers and Courtiers. We must conclude then, that the Priests by the li

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O that the Roman Laity would confider the Weight of these Christian Observations, and if they will not believe them because they are mine, I beartily beg of them all, to make pious and ferious Reflections upon them themselves, to examine the Deligns of the Priefts and Fryers, to mind their Lives and Conversations, to observe their Works, to cast up Accounts every Year and fee, how much of their Substance goes to the Clergy and Church for Masses: Sure I am, they will find out the ill and ambitious Designs of their spiritual Guides: They will experience, their Lives not at all, (most commonly,) answerable to their Characters, and facerdotal Functions; and more, their own Substances and Estates diminished every Year: Many of their Families corrupted by the Wantonness, their Understandings blinded by the Craft; their Souls in the way to Hell by the wicked Doctrines, and their Bodies under Sufferings by the needless Impositions of Priefts and Fryers.

They will find also, that the Pomp and Brightness of a solemn Mass, is only Vanity to amuse the Eyes, and a Cheat to rob the Purse. That the Centenaria Missa never known to them before, is a Trick and Invention of Priests and Fryers to delude and deceive them, and by that Means impoverish and weaken them, and make themselves

Masters of all.

They will come at last to consider and believe, that the Roman Catholick Congregations ruled and governed by Priests and Fryers do sin against the Lord: i. e. the spiritual Heads do commit Abomination before the Lord, and that they cannot prosper here nor hereaster, if they do not leave

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of their wicked Ways. Pray read the fifth Chapter, the seventeenth Verse, and the following of Judith; and you shall find the Case and the Truth of my last Proposition. Whilft (faith he) These People sinned not before their God, they prospered, because the God that hateth Iniquity was with them. But when they departed from the Way, that he appointed them, they were destroyed. This was spoken of the Jews, but we may understand it of all Nations and especially of the Romans, who are very much of a Piece with the Jews of old, or no better. We fee the Priefts departed from the Way, that he appointed them. What can they expect but Destruction, if they do not leave of their Wickedness and turn unto the Lord? And the worst is, that the innocent Laity will fuffer along with them, for God punisheth, as we see in the old Testament, a whole Nation for the Sins of their Rulers. And it is to be feared the same will happen to the Roman Church, for the Sins of their Priefts. God enlighten them. Amen. network a folding by the display and years amult

ARTICLE II.

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Of the Privileged Altars. ed line and deceived he made by

A Privileged Altar is the Altar to which, or A to some Image on it, the Pope has granted a Privilege of fuch a Nature, that who oever fays before it, or before the Image, fo many Pater nosters, &c. and so many Ave Maria's, with Gloud ria Patri, &c. obtains Remission of his Sins, or relieveth a Soul out of Purgatory: Or whoever ordereth a Mass to be said on the Ara of such

an Altar, and before the Image, has the Privilege (as they believe) to take out of Purgatory that Soul for which the Sacrifice of the Mass is offered.

The Cardinals, Patriarchs, Primates, Archbishops and Bishops can grant to any Image forty Days of full and free Indulgence, and fifteen Quarantains of Pardons for those that visit the faid Image, and fay fuch a Prayer before it, as they have appointed at the granting of fuch Graces: So not only the Images of the Altars in the Church, but several Images in the Corners of the Streets, and on the High-way, have those Graces granted to them by the Bishop of the Dioces: Nay, the Beads or Rofary of the Virgin Mary of some confiderable Persons have the same Grants; and what is yet more furprising, the Picture of St. Martin's Pig, which is placed at the Saint's Feet, has the granting of fifteen Quarantains of Pardon of Sins for those that visit and pray before him; what the People do on St. Martin's Day, Ishall tell in another Chapter. e goes to confount of

I will not dispute now, whether the Pope and Bishops have Authority to grant such Privileges; but I only say, that I do not believe such a Dream; For the Pope has usurped the Supremacy, and Infallibility, and his Ambition being so great, he never will disposses himself of a thing by which he makes himself more supreme, infallible, and rich; and by keeping all those Graces in his own Hands he would oblige all the Bigots to seek after him, pay him for them, and have him in more Veneration

than otherwise he would be in a service with viors

These Privileges are a great Furtherance to carry on the ecclesiastical Interests, and to bring the PeoPeople to offer their Prayers and Mony, and to be blinded and deceived by those papal Inventions. But because I have already treated of these Privileges, I proceed to the third Article.

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Of Transubstantiation, or the Eucharist.

I Shall say nothing touching the scholastical Opinions of the Romish Church about the Sacrament of the Eucharist, or the real Presence of Jesus Christinit: for these are well known by our

Jefus Christinit; for these are well known by our learned and well instructed Laity: so I will confine my self wholly to their Practices in the Administration of this Sacrament, and the Worship payed to it by the Priests and Laity; and what strange Notions the Preachers do put in the People's Heads a-

s yet more funnifing, the Picture of St. A. rivinod

First, as to the Administration of this Sacrament, actual or habitual Intention being necessary in a Priest to the Validity and Essicacy of the Sacrament, open Confession and Repentance of his Sins: He goes to confecrate the Bread and Wine, and (as they say, believe, and make the People believe) with five Words they oblige Jesus Christ to descend from Heaven to the Host with his Body, Soul and Divinity, and that so, he remains there as high and almighty as he is in Heaven; which they endeavour to confirm with pretended Miracles; saying that many Priests of pure Lives have seen a little Boy instead of a Waser in the confecrated Host, &c.

In Winter twice every Month, and in Summer every Week, the Priest is to consecrate one great Host, and a Quantity of small ones: Which they do in the following Manner. After the Priest has

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confecrated the great and fmall, besides the Host which he is to receive himself, the Priests of the Parish, or Fryers of the Convent come in two Lines with Wax Candles lighted in their Hands and kneel down before the Altar, and begin to fing an Hymn and Anthem to the Sacrament of the Altar (fo it is called by them) then the Priest openeth the Tabernacle, where the old great Hoff is kept between two Crystals, and takes out of the Tabernacle the Gustodia, and the Cup of fmall confecrated Wafers, and puts them on the Table of the Altar; then he takes the great old Hoft, eats it, and fo he does the fmall ones; then he puts the new great confecrated Hoft between the two Crystals of the Custodia, and the new small ones into the Communion Cup; because the small ones ferve the common People. Then he incenfes the great Hoft three times on his knees, and having a white neat Towel round his Neck with the Ends of it, he takes the Custodia, and turns to the People and makes the figure of a Crois before the People, and turning to the Altar, puts the Custodia and the Cup of the small Wafers in the Tabernacle and locketh the Door, and the Pricht go awayle vel me wine and a si il mis Aos

The Reason why the great Host and the small ones are renewed twice a Month in Winter, and every Week in Summer (as they say) is (mind this Reason, for the same is against them) because in Summer by the excellive Heat, the Host may be corrupted and putrified, and produce Worms, which many times has happened to the great Host, as I my self have seen. So to prevent this, they confectate every Week in Summer-time; but in Winter, which is a more savourable time to

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preferve the Hoft from Corruption, only once

thick me is to receive himself, the the himself

Soul and Divinity, and David fays, that the Holy One, i. e. (Christ who is God blessed for ever more) Never shall see Corruption. How comes it that that Host, that holy One, that Christ, is sometimes corrupted and putrified? The Substance of Bread being only subject to Corruption, and this in their Opinion, after the Consecration, being vanished and the Body of Jesus Christ substituted in its Place, this Body by a just Inference is corrupted; which is against the Scripture, and against the Divinity of Jesus Christ.

Again. I ask, whether the Worms engendered in that Host, come out of the real Body of Christ or out of the material Substance of the Host? If out of the Body of Christ: Every Body may infer from this the Consequences his own Fancy suggests. And if they say, that the Wormsare engendered in the material Substance of Bread, then the Substance of the Bread remains after the confectation, and not, as they say, the real Substance

of the Body of Christ. As a sol ban slowingda T so

Again. It is a Rule given by all the Casuists, that that Host must be eaten by the Priest. I do ask the Priest that eats the Host with the Worms, whether he believeth that Host and Worms to be the real body of Christ or not? If he says, not: why doth he eat it to the Prejudice of his own Health? And if he believeth it to be the real body of Christ. I do ask again: whether the Worms are Christ with Body, Soul and Divinity, or not? If they are not, I give the said Instance. And if they answer in the Assimative

tive: Then I say; that a Priest did not cat the Host and Worms, (as I saw my self) on pretence of the loathing of his Stomach, and after the Mass was ended, he carry'd the Host (two Priests accompanying him with two Candles) and threw it into a Place, which they call Piscina, a Place where they throw the dirty Water, after they wash their Hands, which runs out of the Church into the Street What can we fay now? If the Worms and corrupted Host is the real Body of Christ, see what a Value they have for him, when they throw it away like dirty Water, and if that Host comes out of the running Pifcina into the Street, the first Dog, or Pig passing by (which is very common in Spain) may eat it. And if they are not, befides the faid Instance of eating it to the Prejudice of their Health, we may add this: Namely: Why do the Priest and two more carry the Host in Form of Procession and with so great Veneration, with Lights and Pfalms, as if it was the real Body of Christ?

Now as to the Way of Administring the Sacrament to the People, they do it in the following Manner, which is also against their fantastical Transsubstantiation. I said that the Priest, or Fryer consecrates small Hosts once a Week to give them to the People when they go to receive. The Priest in his Surplice and with the Stola on, goes to the Altar, says the Prayer of the Sacrament, openeth the Tabernacle, and taking out of it the Cup opens it, and turning to the Communicants, takes one of the Wasers with his Thumb, and the foremost Finger of his right Hand, lifts it up and says: See the Lamb of God that taketh away the Sins of the World, which he repeats

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communicants, and puts a Wafer into each of their Mouths. When all have received, he puts the Cup again into the Tabernacle, and goes to the Vestry. This is when the People receive before or after Mass, but when they do receive at Mass, the Priest consecrates for himself a great Host, and after he has eaten it, he takes the Cup out of the Tabernacle, and gives the small Wasers consecrated before by another Priest, to the Communicants, and puting again the Cup into the Tabernacle, or Sacrarium (as they call it) drinks

the confecrated Wine himfelf.

I will not fpend my time in proving, that the denying of the Chalice to the Laity, is a manifest Error, and that it is only to extol and raise the Ecclefiaftical Dignity to the highest Pitch: But I come to their ridiculous nonfenfical Practices in feveral accidental Cafes; viz: First, I gave my felf the Sacrament to a Lady, who had on that Day a new fuit of Cloaths; but she did not open her Mouth wide enough to let the Wafer on her Tongue, and by my Carelessness, it fell upon one of her Sleeves, and from thence to the Ground: I did order her not to quit the Place, till I had done; so after the Communion was over, I went to her again, and cutting a piece of the Sleeve, where the Wafer had touched, and scratching the Ground, I took both the Piece and Duft, and carrled them to the Piscina, but I was suspended ab Officio and Beneficio for eight Days, as a Punishment for my Distraction, or for not minding well my Business. By this Rule and Custom of throwing into the Piscima, among the dirty Water, every thing that the Hoft has touched, they ought to

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Tongues of Men and Women, into the same Place, and thus, their Tricks and superstitious Ceremonies, never would be discovered nor spread abroad. How inconsistent this Custom is with right Sense and Reason, every Body may see.

Secondly: In the Dominicans Convent it happened, that a Lady who had a Lap-dog, which the always used to carry along with her, went to receive the Sacrament with the Dog under her Arm, and the Dog looking up and beginning to bark when the Fryer went to put the Wafer in the Lady's Mouth, he let the Wafer fall, which happened to drop into the Dog's Mouth. Both the Fryer and the Lady were in a deep Amazement and Confusion, and knew not what to do; for they lent for the reverend Father Prior, who did refolve this nice Point upon the Spot, and ordered to call two Fryers and the Clerk, and to bring the Cross, and two Candlesticks with Candles lighted, and to carry the Dog in Form of Processison into the Vestry, and keep the poor little Creature there with Illuminations, as if he was the Hoft it felf, till the Digeftion of the Wafer was over, and then to kill the Dog and throw it into the Pifci-. na. Another Fryer faid, it was better to open the Dog immediately, and take out the Fragments of the Hoft; and a third was of Opinion, that the Dog should be burnt upon the Spot. The Lady who loved dearly her Cupid (this was the Dog's) Name) intreated the Father Prior to fave the Dog's Life, if possible, and that she would give any thing to make Amends for it. Then the Prior and Fryers retired to confult what to do in this E e 2

this Cafe, andit was refolved, that the Dog should be called for the future; El Perillo del Sacramento, i. e. The Sacrament's Dog. 2. that if the Dog should happen to die, that the Lady was to give him a burying in confectated Ground. 3. That the Lady should take care not to let the Dog play with other Dogs. 4. That she was to give a filver Dog, which was to be placed upon the Tabernacle where the Hofts are kept. And 5. that the should give twenty Pistoles to the Convent. Every Article was performed accordingly, and the Dog was kept with a great deal of Care and Veneration. The Case was printed, and so came to the Ears of the Inquisitors, and Don Pedro Guerrero first Inquisitor thinking the Thing very feandalous, fent for the poor Dog, and kept him in the Inquisition to the great Grief of the Lady: What became of the Dog no Body can tell. This Case is worthy to be reflected on by serious learned Men, who may draw Confequences to convince the Romans of the Follies, Coveteoufnels and Superstitions of the Priests.

This I do averr, that after this Cafe was published, it was disputed on in all the moral Academics; But as I cannot tell all the Sentiments and Refolutions of them, I will confine my felf to those of the Academy of the Holy Trinity, wherein I was present, when the Case was proposed by the President in the following Terms.

Most reverend and learned Brethren. The Case of the Dog (blasphemously called the Sacrament's Dog) delerves your Application and Searching which ought to be carried on with a wife, christian and solid Way of Arguing, both in this Case, or any other like it. For my part I am Sur-

furprised, when I think of the Irregular, unchriftian Method, the Prior and Fryers did take in the Case, and both the Case and their Resolution call for our mature Confideration. Thanks be to God, that our People give full obedience to our Mother the Church, and that they inquire no further into the Matter, after some of our Teachers have advised them; otherwise the Honour and Reputation of our Brethren, would be quite ruined. For my part (falva fide) I think, that upon the same Case, the Priest ought to let the Thing drop there, and to take no further Notice, tather than to give Occasion to some Criticks to be scandalized, and to laugh at the whole Clergy. Befides, that it is to abate the incomparable Value of the Eucharistia, and to make it ridiculous before good sensible Men. Thus the President spoke, and 15 Members of the Academy were of his opinion. One of the Members faid, that being certain that the Dog had eaten the real Body and Blood of Jesus Christ, the Priest after the Communion was over, was obliged to call the Lady in private, and give a Vomit to the Dog, and to cast in the Piscina, what he should throw up. Another faid, that the Sacrament being a spiritual Nourishment to the Soul, he was obliged to ask a Question, and it was, whether the fenfitive Soul of the Dog was nourished by the Sacrament or not? All did agree in the Affirmative, upon which the Questionist formed the following Argument. The Soul nourished by the Sacrament of the Body and Blood of Christ, who is eternal Life, is Immortal; but the fenfitive Soul of the Dog was nourished by Christ, according to your Opinions: Ergo the Soul of the Dog

is Immortal; then, if Immortal, where is the Soul to go after Death, to Heaven, to Hell, or to Purgatory? We must answer, to neither of these Places: So we must disown that the Dog did eat the Body of Christ, and there is more in the Sacrament, than we can comprehend; and (Salva side; and in the way of Argument) I say, that the Dog did eat what we see in the Host, and not what we believe. Thus the Member ended his Discourse.

After all these Disputes, the Case was thus resolved, that the Priest should ask the Inquisitors Advice, who being the Judges in matters of Faith, may safely determine what is to be done in such

a Cafe, and the like.

3 dly. I have faid already in another Place, that the reverend Father Fryer James Garcia was reputed among the Learned the only Man for Divinity in this present Age; and that he was my Master; and by his repeated kindness to me, I may say, that I was his well beloved Disciple. I was to defend publick Theses of Divinity in the University, and he was to be President, or Moderator. The Theses contained the following Treatifes. De Essentia et Attributis Dei: De Visione beatifica; De Gratia Justificante et auxiliante : De Providentia : De Actu Libero. De Trinitate; et de Sacramentis in genere. All which I had learned from him. The shortest Treatise, of all he taught publickly in the University, was the Eucharistia. The Proofs of his Opinion were short, and the Object tions against them very Succinct and Dark. I must confels, that I was full of Confusion, and uneafy, for fear that some Doctor of Divinity would make an Argument against our Opinion touching the Sacrament of Euchristia. And I did endeavour 2672

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vour to ask my Master to instruct me, and furnish me with Answers suitable to the most difficult Objections that could be proposed; but tho' he defired me to be easy about it, and that, upon Necessity, he would answer for me, I replied with the following objection: Godnever will punish any Man for not believing, what is against the Evidence of our Senfes, but the real Presence in Eucharistia is so: Ergo (Salva side) God will not punish any Man for not believing the real Presence of Christ there. To this he told me, that none of the Doctors would propose such an Argument to me, and he advis'd me, not to make fuch an objection in publick, but to keep it in my Heart. But Father (faid I) I do ask your Answer; my Answer is (faid he) alied Lingua doceo, alind Corde credo. i. e. I teach one thing, and I believe another. By these Instances, I have given now, every Body may eafly know the Corruptions of the Romist Church, and the nonsensical Opinions of their Priests and Fryers, as altothat the Learned do not believe in their Hearts that there is fucha Monster as Transubstantiation, the' for some worldly Ends, they do not discover their true Sentiments about it.

Now I proceed to the Worship, and Adoration both the Clergy and Laity do pay to the holy Host or Sacrament. And I shall not say any thing of what the People do, when the Priest in a Procession under a Canopy carrieth the Sacrament to the Sick, for this Custom and the Pomp of it, and the Idolatrous Worship and Adoration of fered to it, is well known by our Travellers and

Philip the 4th. King of Spain, as he was a hunting, met in the way a Crowd of People fol-

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lowing a Priest, and asking the Reason, he was told, that the Priest did carry the consecrated Waser in his Bosom to a sick Person; the Priest did walk, and the King leaving his Horse, defired the Priest to mount and ride on it, and holding the Stirrup, bareheaded, he followed the Priest all the way to the House, and gave him the Horse for a Present. From the King to the Shepherd all People pay the same Adoration to the holy Host; which shall be better known by the Pomp and Magnisicence they carry the great Host with, in the solemn Festival of Corpus Christi or of Christ's body. I shall describe only the general Procession made on that Day in Zaragoza, of which I was Eye witness.

Tho' the Festival of Corpus Christi be a moveable Feast, it always falls on a Thursday. That Day is made the great general Procession of Corpus Christi; and the Sunday following, every Congregation, through the Streets of the Parish, and every Convent of Fryers and Nuns through the Cloisters of the Convent do go with great Pomp to the private Procession of Christ's Body. As to the general great one, the Festival is or-

dered in the following Manner. Manual and a soul and a

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The Dean of the Cathedral Church of St. Salvator fends an Officer to fummon all the communities of Fryers, all the Clergy of the Parish Churches, the Vice-roy, Governor and Magistrates, the Judges of the Civil and Criminal Council, with the Lord Chancellor of the Kingdom, and all the Fraternities, Brotherhoods, or Corporations of the City, to meet together on the Thursday following in the Metropolitan, Cathedral Church of St. Salvator, with all the Standards, Trumpets,

pets, Giants, * both of the greater and leffer fize in their respective Habits of Office, or Dignity; and all the Clergy of the Parish Churches, and Fryers of Convents, to bring along with them in a Procession with due Reverence all the silver Bodies of Saints on a Base or Pedestal, which are in their Churches and Convents. Item, Orders are published in every Street, that the Inhabitants, or House-keepers are to clean the Streets, which the Sacrament is to go through, and cover the Ground with Greens, and Flowers, and to put the best Hangings in the Fronts of the Balconies, and Windows: All which is done accordingly; or else he that doth not obey and perform such Orders, is to pay 20 Pistoles without any Excuse whatfoever.

At three in the Afternoon the Vice-roy goes in State with the Governor, Judges, Magistrates, and Officers, to meet the Archbishop in his Palace, and to accompany his Grace to Church, where all the Communities of Fryers, Clergy, and Corporations are Waiting for them. The Dean and Chapter receive them at the great Porch, and after the Archbishop has made a Prayer before the great Altar, the Musick begins to sing, Pange Lingua Gloriosa, while the Archbishop takes out of the Tabernacle the Host upon the rich Chalice, and placeth it on the great Custodia, on the Altar's Table. Then the Quire begins the

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^{*} Three big Giant Men, and three Giant Women; and fix little Ones, dreft in Men and Women's Cloaths, made of thin Wood, and carried by a Man hid under the Cloaths. The big Ones are 15 foot high, which are kept in the Hall of the City, for the Magnificence and Splendor of that Day.

Evening Songs, in which the Archbishop in his Pontifical Habit officiateth, and when all isover, his Grace giveth the Bleffing to the People with the Sacrament in his Hands. Then the Archbishop, with the Helpofthe Dean, Archdeacon, and Chanter placeth the Custodia on a gilt Pedestal, which is adorned with Flowers and the Jewels of several Ladies of Quality, and which is carried on the Shoulders of 12 Priests drest in the same Ornaments, they say Mass in. This being done, the Procession begins to go out of the Church in

the following Order or I add ni angigned died on

First of all the Bagpipe and the great and small Giants dancing all along the Streets. 2. The big filver Crofs of the Cathedral carried by a Clark Prieft, and two young Affiftants with fiver Candiefticks and lighted Candles. A 3. From the Crofs to the Piper, a Man with a high Hook goes and comes back again while the Procession lasts. The Hook is called, Sr. Pant's Hook, because it belongs to St. Pani'r Churchim That Hook is very Sharp, and they make we of it in that Procession, to cut down the Signs of Taverns and Shops, for fear that the holy Cuffodio should be spoil'd. 4. The Standard and Sign of the youngelt Corporation, and all the Members of it, with a wax Candle in their Hands forming two Lines, whom all the Corporations follow one after another in the fame Order. There are 30 Corporations, and the fmallest is composed of 30 Members. 5. The Boys and Girls of the Blew Hospital with their Mr. Mrs. and the Chaplain in his Abva, Stola, and long facerdotal Cloak. 6. The youngest Religion (the Order of St. Francis is called, St. Francis's Religion, and so are all Orders, which -57.1

they reckon 70, and which we may really in the Phrase of a Saryrical Gentleman call 70 Religious without Religion) with their Revd. and two Fryers more at the End of each Order dreft in the Ornaments they use at the Altar: And so all the Orders go one after another in the fame Manner. There are 20 Convents of Fryers, and on this folemn Festival every one being obliged to go to the Procession, we reckon there may be about 2000 present on this occasion; and 16 Convents of Nuns, the Number of them by regular Computation is 1500. 7. The Clergy of the youngest Parish, with the Parish Cross before, and the Minister of it behind them in facred Ornaments. And fo the Clergy of the other Parishes follow one another in the same Order, every Fryer and Prieft, having a white wax Candle lighted in his Hand. or was the collision

The Number of secular Priests constantly residing in Zaragoza is 1200 in that one Town: So by the said Account, we find all the Ecclesiastical Persons to amount to 4700, when the whole of the Inhabitants come to 15000 Families.

8. The Clergy of the Cathedrals of St. Salvator, and the Lady of Pilar with all their Sacerdotal Ornaments, as also the Musicians of both the Cathedrals which go before the Custodia or Sacrament singing all the way. Then the 12 Priests more, that carry the Canopy, under which the Sacrament goes, and under the end of it the Dean, and two Prebends, as Deacon and Subdeacon. The Archbishop in his Pontifical habit goes at the Subdeacon's right Hand, the Vice-roy at the Archbishops, and the Deacon and Subdeacon one at the right, and the other at the left, all under the

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the Canopy. Six Priests with Incense and Incenfaries on both fides of the Custodia, go incenfing the Sacrament without intermission; for while one kneels down before the great Hoft, and Incenses it three times, the other puts Incense in his Incenfary, and goes to relieve the other, and thus they do, from the coming out of the

Church, till they return back again to it.

9. The great Chancellor, Prefidents, and Councils follow after, and after all, the Nobility, Men and Women with lighted Candles. This Procession lasts 4 Hours from the time it goes out, till it comes into the Church again. All the Bells of the Convents, and Parishes ring all this time; and if there were not fo many Idolatrous Ceremonies in that Procession, it would be a great Pleasure to see the Streets so richly adorned with the best Hangings, and the variety of Persons in the Procession. and he die abor of femine Paidle

The Riches of that Procession are incredible to a Foreigner; but Matters of fact (the Truth of which may be inquired into) must be received by all serious People. I have spoken already of the rich Custodia, which the Archbishop of Sevil gave to the Cathedral, and of the rich Chalice fet in Diamonds. Now besides these two Things, we reckon 33 filver Croffes belonging to Convents, and Parish Churches 10 Foot high, and about the Thickness of a Pole of a Coach. 33 Small Crosses which the Priests and Fryers, who officiate that Day, carry in their Hands; these Crossestho' small, are richer than the big ones; because in the middle of the Cross there is a Relick, which is a piece of Wood (as they fay) of the Crofs, on which our Saviour was Crucified, and which they call Holy wood.

Wood. This Relick is fet in precious Stones and many of them fet in Diamonds. Thirty three facerdotal Cloaks to officiate in made of Tufy d'or edged with Pearls, Emeralds, Rubies, and other rich Stones. Sixty fix filver Candlesticks four Foot high. A large gold Possenet, and agold Handle for the Hylop, fix Incensaries, four of them filver and two of gold; four filver Incense Boxes, and two gold ones. Three hundred and eighty filver Bodies of Saints, on their rich gilt Pedestals, of which two hundred are whole Bodies, and the rest half, but many are gilt, and feveral wear Mitres on their Heads, embroidered with precious Stones. The Image of St. Michael with the Devil under his Feet, and the Image with Wings, are of folid Silver gilt all over.

With this Magnificence they carry the Sacrament through the principal Streets of the City, and all the People that are in the Balconies and Lattice Windows throw Roses and other Flowers upon the Canopy of the Sacrament as it goes by. When the Procession is over, and the Sacrament placed in the Tabernacle: There is a Stage before the Altarto acta sacramental or divine Comedy, which lasts about an Hour, and this Custom is practised also on Christmas Eve. By these, every Body may know their Bigotries, Supersti-

tions and Idolatries. As well-surface medical of son

Now I come to fay fomething of the strange Notions, the Priests and Fryers, Confessors, and Preachers do put in the People's Heads concerning the Host. First they preach and charge the People to adore the Sacrament, but never to touch the confecrated Host or Waser, this being a Crime against the Catholick Faith, and that all such,

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fuch as dare to touch it, must be burned in the Inquisition. Secondly, to believe that the real Flesh and Blood of Jesus Christ is in the Eucharist; and that the they cannot see it, they ought to submit their understanding to the Catholick Faith. Thirdly, that if any Body could lawfully touch the Host, or Waser, and prick it with a Pin, Blood shall come out immediately, which they pretend to prove with many Miracles, as that of the Corporales of Daroca, which, as it comes a propos, I cannot pass by without giving an Account of it.

Daroca is an ancient City of the Kingdom of Aragon, which bordereth on Castilla. It is famous among the Spaniards for its Situation and Strength, and for the Mine that is in a neighbouring Mountain to it. For the Floods coming with Impetuofity against the Walls, and puting the City in great Danger, the Inhabitants dug three hundred yards from one End of the Mount to the other and made a subterranean Passage, and the Floods going that way, the City is ever fince free from Danger, But it is yet more famous for what they call Corporales. The Story is this: When the Moors invaded Spain, a Curate near Daroca took all imaginable Care to fave the confecrated Wafers, that were in the Tabernacle, and not to feethem profaned by the Infidels, and open Enemies of their Faith. There were but five fmall Hofts in all, which he put within the fine Holland on which the Priest puts the great Host when he fays Mass: And this Piece of Hollandis called Corporales. The Moors were at that time near, and no Body could make an Escape, and the Priest ready to lose his own Life, rather than

to fee the Hofts profaned, tied the Corporales with the five Wafers in it; von a blind Mule, and whipping the Beaft out of Town, faid speed you well, for tam fure that the Sacrament on your back will guide you to fome Place free from the Enemies of our Religion . The Mule journyed on, and the next Day arrived at Daroca, and fome People observing the Corporates ried with the holy Stoke to the Mule's Belly, were furprifed at fo tare and unexpected a Thing, and calling a Priest of the great parish Church, he came to the Mule, and examining the Thing, found the five Wafers converted into Blood, and stamped on the Holland Cloath ; which Spots of Blood (or painting) of the bigness of a ten penny Piece, are preferved till this prefent time. Then the Priest crying out, a Miracle, the Clergy in great Devotion and Procession came with Candles and a Canopy, and taking the Mule under it, went to the great Church , and when the Minister of the Parish had taken the Stola and Corporales from of the Mule, he went to place the Corporales. on the Ard Altaris, or the Altar's Table, but the Mule not well pleafed with it, left the Company and went up to the Steeple or Belfrey: Then the parish Minister (tho' not so wife as the Mule) followed the Mule up Stairs, and feeing the Beaft mark a Place there with its Mouth, he foon understood, that the Mule being blind, could neither go up, nor mark that Place without being inspired from above; and having perswaded the People of the same, all agreed that there should be a little Chappel built to keep the holy Corporales. When this Resolution was approved by the Clergy and Laity, the Mule died on the Steeple. Gg

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ple. At the fame time the Curate Having made his Elcape, and by divine Inspiration following the Mule's Steps, came to Derecho and telling the whole Cale of his puting the Sacrament on the Mule to fave it from Profanation Both Clers by and Laity began to cry out, a Miracle from Heavens And immediately further agreed, that the Mude should be imbatm'd and kepr before the holy Corporates in the Steeple, ad perpetuam Rei Memoriam in Item to make a Mule of the best Stone dould be found, in Honour of the Mule, and that for the future his Name should be the holy Mule.bn All Things being done accordingly, and the City having never been mattered by the Moors (as the Inhabitants fay) They inflituted a folomn Festival, to which ever fince the Neighbours even fourteen Leagues distant come every Yearsol Those that go up to the Sreeple to feethe holy Miracle of the Wafers converted into Blood, and the holy Mule, must pay four Reals of Plate The People of Daroca call it fometimes The boly Mystery, another time : The boly Miracle; The Sacrament of the Male, by fome Ignorants: The holy Sacrament on a Male by the Wife, &c. I my felf took a Journey to fee this Wonder of Dareca, and paying the Fees, went up to have a full View of every Thing : ... And really I fav a Mule of Stoney and a Coffin wherein the imbalm'd Mule was kept (as the Clerk told me) but he did not open it, for the Key is kept always at the Bishop's Palace : I faw likewise the Linen with five red Spots in a little Box of gile Silver, two Candles always burning before it, anda glass Lampbefore the Mule's Coffin. At that time I did believe every part of the Story. All Sorts of Peo-.slq

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People do believe as an infallible truth: That every Body's Sight is preferved during Life, in the fame Degree of Strength and Clearness it is in at the time they fee thefe bloody Spots, which is proved by many Instances of old Women, who by that Means have excellent Eyes to the last. Item, they give out, that no blind Person ever came before the Corporales, without his Sight being restored to him; which I firmly believe; for no blind Perlon ever was up in the Steeple. I cannot swear this, but I have very good Reafons to affirm it; for in the first Place, there is a small book printed, called: Directions for the faithful People, teaching them how to prepare themselves before they go up to see the holy Mystery of the Corporales of Daroca. One of the Advices to the Blind is, that they must confels and receive the Sacrament, and have the Soul as clean as Crystal, and to endeavour to go up to the Steeple from the Altar's Table without any Guide; and that if some cannot go as far as the Chappel of the Belfrey, it is a fign that that Man is not well prepared. The Distance between the Altar and the Steeple's Door is about forty Yards, and there are nine strong Pillars in the Body of the Church: So the poor blind People before they can reach the Belfrey's Door, commonly break their Nofes, some their Heads, &c. And some more cautious and careful, and happy in finding out the Door, when they are in the middle of the Stairs find a Snare or Stock, and break their Legs; for I do remember very well, when I went up my lelf, I law a fort of a Window in the middle of one of the Steps, and asking the Ufe of it, the Clerk told me, it was to let down thro' it the Rope Gg2

Rope of the great Bell. Then I did not enquire further; but now being fure, that there was but that small Window shut up, in the whole pair of winding Stairs, I conclude, that it could not be there for the said Use, and in all Probability that Window was the Snare to catch the poor blind People in. Therefore the Clerk being not sure of the Miracle, by this prevents the Discovery of the want of Virtue in the holy Corporales, to cure all Diseases, and at the same time gives out a Miracle, and the Miracle is, that the blind Man has broke his Leg, and that it is a just Punishment, for daring to go up either unprepared or with little Faith. So no blind Man has recovered Sight by the Virtue of the Corporales.

By Means of this same Direction, no sick Perfon dareth to go up, but if they recover, it must be a Miracle of the holy Mystery. And if a Mule happen to be sick, the Master of it goes and makes the Beast give three Turns round the Steeple, thinking that its Brother Mule has Power to cure it.

Many will be apt to suspect the Truth of this Story, nay, some will think it a meer Forgery; But I do appeal to several Officers of the Army that went thro' Daroca, to be Witnesses for me. It may be they were not told all the Circumstances of it, because the People there, have strange Notions of an Herctick; but the Mule and Corporales being the most remarkable Thing in the City, I am stare many did hear of it, tho' no Body of the Hercticks could see the holy Mystery, being a Thing sorbidden by their Church.

With this, and the like pretended Miracles, Priests and Fryers, Confessors and Preachers

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make the People believe the real Presence of Christ's Body in the Host, and the inestable Virtue of this Sacrament to cure all bodily Diftempers: Nay, what is more than all thefe, they perswade and make the People believe, that if a Man or a Woman has the confecrated Wafer by 'em, they cannot die fuddenly, nay, nor be kill'd by violent Hands: So great is the Power of the Host, (they fay) that if you shew it to the enraged Sea, the Storm immediately ceafeth, if you carry it with you, you cannot die especially of a fudden Death. And really they may venture to give out this Doctrine as an infallible Point; for they are fure, no Body will dare touch the Hoft, and much less to carry it with him, it being for high a Crime, that if any Body was found out with the confecrated Wafer on his Body, the Sentence is already past by the Inquisitors, that fuch a Person is to be burnt alive.

A parish Priest, carrying the consecrated Host to a fick Person out of the Town, was kill'd by a Flash of Lightning, which Accident being clearly against this pretended infallible Power of the Host, the People took the Liberty to talk about it; but the Clergy did order a funeral Sermon to which the Nobility and common People were invited by the common Cryer. Every Body did expect a funeral Sermon, but the Preacher, taking for his Text: Judicium sibi manducat, did prove; that that Priest kill'd by a Flash of Lightning was certainly damn'd, and that his fudden Death, while he had the confecrated Host in his Hands, was the Reward of his Wickedness; and that this Death was to be looked upon as a Miracle of the holy Host, rather than an Instance against the infinite Power orher,

Power of it; for (faid he) we have carefully fearched and examined every Thing, and have found that he was not a Priest, and therefore had no Authority to touch the Host, nor administer the Sacrament of the Eucharist. And with this the Murmur of the People ceased, and every Body afterwards thought, that the sudden Death of the Priest was a manifest Miracle wrought by the Host, and a visible Punishment from Heaven for

his facrilegious Crimes.

The Truth is, that the Priest was ordained by the Bishop of Tarasona in Aragon. The Thing did happen in the City of Calatayud in the same Kingdom: His Name was Mossen Pedro Aquilar he was buried in the Church called, The Sepulchre of our Lord. The reverend Father Fombuena was the Preacher, and I was one of the Hearers, and one that did believe the Thing as the Preacher told us, till after a while some Members of the Academy having examined the Case, and sound that he was really a Priest, did propose it to the Assembly, that every Body might give his Opinion about it. The President said that such a Case was not to be brought into Question, but the Doctrine of the Church touching Eucharistia to be believed without any Scruples.

Again. That the Host has no Virtue nor Power to calm the raging Sea, I know my self by Experience; and as the Relation of the Thing may prove effectual to convince other Roman Catholicks of their erroneous Belief, as well as the Passage it self did me, it seems fit in this Place to give an Account of it, and I pray God Almighty, that it may please him to give to all the Roman Catholicks the same Conviction, some way or

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other, his infinite Goodness was pleased to give me, that they may take as firm a Refolution, as I have taken to espouse the safest Way to Salvation; For if we take our Measures concerning the Truths of Religion from the Rules of the holy Scriptures, and the Platform of the primitive Churches: Nay, if the Religion of Jesus Christ, as it is delivered in the new Testament, be the true Religion (as I am certain it is) and the best and fafest Way to Salvation: Then certainly the Protestant Religion, is the purest that is at this Day in the World; the most Orthodox in Faith. and the freelt on the one Hand from Idolatry and Superfition, and on the other hand from whimfical Novelties and Enthulialins of any now extant; and not only a fafe Way to Salvation, but the lafest of any I know in the World. Now I come to my Stony thin bence with your salam has those

After I left my Country, making use of several Stratagems and Disguises I went to France dreft in an Officer's Cloaths, and fo I was known by fome at Paris, under the Name of The Spanish Officer My Delign was to come to England, but the Treaty of Direcht being not concluded, I could not attempt to come from Calais to Dover without a Pass I was perfectly a Stranger in Paris, and without any Acquaintance, only one French Priest, who had studied in Spain, and could fpeak Spanish perfectly well, which was a great Satisfaction to me, for at that time I could not speak French. The Priest (to whom I made some Presents,) was Interpreter of the Spanish Letters to the King's Confessor Father le Telier, to whom he introduced me, I spoke to him in Latin, and told him, I had got a great Fortune by the Death of

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an Uncle in London, and that I should be very much obliged to his Reverence, if by his Influence, I could obtain a Pass. The Priest had told him that I was a Captain which the Fatherdid believe and my brother having been a Captain (the at that time he was dead) lit was an eafy Thing to passfor him, the first Visit was favourable to me, for the Rather Confessor did promise me to get me a Pass, and bade me call for two or three Days after, which I did; but I found the Reverend very inquifitive, and asking me feveal Questions of Divinity; But I answered to all, that thad studied only a little Latin, he then told me, there was no Possibility to obtain a Pass for England, and that if I had committed any ir regular Thing in the Army, he would give me a Letter for the King of Spain, to obtain my Pardon, and make my Peace with himagain. I confess this Speech made me very uneasy, and I began to suspect some Danger, so I thanked him for his kind Offer to me, and told him thad commit ted nothing against my King or Country, which I would convince him of, by refuling his Favour, and by returning back into Spain that very Week! So I took my leave of him, and the Day following t left Paris and went back to St. Sebaftians where I kept my Lodgings, till I got the Oppor-tunity of a Ship for Lisbon. The Merchants of Zaragofa dotrade to St. Sebastian, and I was afraid of being known and discovered by some of them, and for this Reafon, I kept close in my Room, giving out that I was not well. How to get a Ship was the only Difficulty; but I was freed from this, by fending for the Father Rector of the fesuites on pretence, that I was very und well.

well, and was willing to confess my Sins: So he he came to me that very Day, and I began my Confession, in which I only told him, that as I was an Officer in the Army, and had killed an other Officer, for which the King had ordered me to be taken up . So that (my Life being in Danger, and my Conscience in Trouble on the Account of the Murther) I did put both Life and Soul into his Hands. He did ask me all the usual Questions, but, confessing no other Sin, the Father thought I was a good Christian, and something great in the World; so be bade me to be easy, and mind nothing but to keep my felf in a readiness for my Voyage, and that he would fend a Captain of a Ship to me that very Night, who should take me along with him into the Ship, and fail out the next Morning; and fo all was performed accordingly, and I went that Night to embark. The Directions the Father Rector gave the Captain, I knew not, this I know, that I was treated, as if I was a Son of a Grandee, and ferved by the Captain himself. This was the first time of my Life that I was at Sea, fo I was very Sick the two first Days; the third Day a great Storm began, which put me in fear of looking my Life. But then calling to my Memory, that the Divine Power was faid to be in a Confecrated Hoft to calm the raging Sea, and knewing that a Priest has power to consecrate at any time, and every where upon urgent Necellity, I went into the Captain's Cabin, and took one of the white Wafers he made use of for sealing Letters, being alone, I made this promise before God almighty from the bottom of my Heart, that if he would graciously condescend to remove my Scruples at once, by manifesting the real Presence of his Body in Hh the Tleft.

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the Hoft, and its infinite Power, by calming the raging Tempest at the fight of the one I was now going to confecrate, then I would straight turn back again into my Church and Country, and live and die in the Romish Communion; but if the Effect did not answer to the Doctrine preached of the Hoft, then I would live and die in the Church that knoweth no fuch Errors, nor obeyeth the Pope: After this promife, I faid my Prayers of Preparation to confecrate, and after I did confecrate one Wafer (which I was fure in my Conscience, was duly consecrated, for the Want of Ornaments and a decent Place, is no Hindrance to the validity of the Priests Consecration.) I went up, and hiding the Wafer from the Capt. and Crew of the Ship, I shew'd it to the Sea, and trembling all over, I flood in that Condition for half an Hour: But the Storm at that time did encrease to such a Fury, that we lost the Mast of the Ship, and the Captain defired me to go down. I was willing to wait a little longer, for the Efficacy of the Holt, but finding none at all, I went down and kneeling down, I began to pray to God, and thinking, I was obliged to eat the confecrated Hoft for Reverence's Sake, I did eat it, but without any Faith of the Efficacy and Power of it. Then I vowed before God, never to believe any Doctrine of the Romish Church, but those that were taught by Jesus Christ and his Apostles, and to live and die in that only. After this Vow, tho' the Storm did continue for a Day and a Night, my Heart was calmed, all my Fears banished, and tho', with manifest Danger of our Lives, we got into Vigo's Harbour, and fafe from Storm. once, by manifelling the real

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I left the Ship there, and by Land I went to Portugal, having an inward joy and easiness in my Heart; but having stopped at Porto-Porto to take a little Rest, I fell Sick of an Intermitting Feaver, which brought me the to very point of Death, three times in three Months and nine Days. The Minister of the Parish being told by my Landlord, the Condition I was in, past Hopes of Recovery, came to visit me, and defired me to confess and receive, as a Christian ought to do; but I thanking him for his good Advice, told him, that I was not so Sick, as he did believe, and that I would fend for him, if I had any Occasion; and really I never believed that I was to die of that Distemper, and by this thought, I was freed from Priests and Confessors.

When I was out of Danger, and well Recovered, I went to Lisbon where I had the Opportunity of talking with some English Merchants, who did explain to me some Points of the Protestant Religion, and my Heart was in such a Disposition, that their words did affect me more, than all the Sermons and moral Summs of the Romish

Church, had ever done before.

I knew a Captain in the Spanish Army, Don. Alonso Corcega by Name, who was killed at the Siege of Lerida, in whose Bosom was found (in a little Purse) the consecrated Wafer, for which his Body was burnt to Ashes. It is very likely, that the poor Man thinking to escape from Death, by that means, he took it out of his Mouth when he went to receive, and kept it, as an Amulet against the Martial Instruments, which payed no Respect to its fancy'd Divinity.

Now by these Instances I have given you already, it appears that the Practices of the Romish Priests in the Administration of the Eucharish either to healthy or sick People, are only observed for Interests sake, as the Worship and Adoration given to the Consecrated Waser tends only to the encrease of their Treasure. And lastly the Doctrine of Transubstantiation and real Presence of Christ, which they do endeavour to make the People believe by supposed Miracles, is only to cheat, and blind the poor Laity, and raise in them, a great Reverence and Admiration of their Persons and Office.

O Lord God, who receiveth into thy Favour those that sear thee, and do work Righteousness, suffer not so many thousands of Innocent People, to be led in the way of Error, but enlighten them with thy Spirit, put the Light of thy Gospel upon the Candlestick, that all those who are in Darkness, may, by that means, come to the safe way of Salvation, and live and die in the Profession of thy Truth and the Purity of that perfect Religion taught by thine only Son our Saviour Jesus

Christ our Lord. Amen.

ARTICLE IV. PROPERTY

Of Purgatory.

I cannot give a feal Account of Purgatory, but I will tell all I know of the Practices, and Doctrines of the Romish Priests and Fryers, in Relation to that Imaginary Place, which indeed must be of a vast Extent, and almost infinite Capacity, if, as the Priests give out, there are as many Apartments in it, as Conditions and Ranks of

of People in the World among Roman Catholicks; The Intenfeness of the Fire in Purgatory is calculated by them, which they fay, is eight Degrees, and that of Hell, only four Degrees But there is a great Difference between those two Fires, in this, viz: that of Purgatory (the' more Intense, active; confuming and devouring) is but for a Time, of which the Souls may be freed by the Suffrages of Maffes; but that of Hell is for ever, In both Places, they fay, the Souls are tormented, and deprived of the glorious Sight of God; but the Souls in Purgatory (the' they endure a great deal more than those in Hell) have certain Hopes of feeing God fometime or other, and that Hope is enough to make them to be called, The Souls of their the Benediction of the Souls Souls

Pope Adrian the third, did confess that there was no Mention of Purgatory in Scripture, or in the Writings of the Holy Fathers, but notwith standing this, the Council of Trent has settled the Doctrine of Purgatory without alledging any one Passage of the Holy Scripture, and gave so fo much Liberty to Priests and Fryers by it, that they build in that firey Palace, Apartments, for Kings, for Princes, for Grandees, for Noblemen, for Merchants and Tradefmen, for Ladies of Quality, for Gentlemen and Tradefmen's Wives, and for poor common People. These are the eight Apartments, which answer to the eight Degrees of Intensusignis i.e. Intense Fire; and they make the People believe, that the poor People, only endure the least Degree; the second being greater, is for Gentlewomen, and Tradefmen's Wives, and fo on to the eighth Degree, which being the greatest of all, is reserved for Kings. By this wicked

wicked Doctrine they get gradually Masses from all forts and conditions of People, in proportion to their Greatness. But as the Poor cannot give so many Masses, as the Great, the lowest Chamber of Purgatory is always crowded with the reduced Souls of those unfortunately fortunate People; for they say to them, that the Providence of God hasordered every Thing to the Ease of his Creatures, and that foreseeing that the poor People could not afford the same Number of Masses that the Rich could, his Infinite goodness had placed them in

the Place of less Sufferings in Purgatory.

But it is a remarkable Thing, that many poor filly Tradesmen's Wives, desirous of Honour in the next World, do ask the Fryers, whether the Souls of their Fathers, or Mothers, or Sisters can be removed from the second Apartment (reckoning from the lowest) to the third; thinking by it, that tho' the third degree of Fire is greater than the fecond, yet the Soul would be better pleafed in the Company of Ladies of Quality: But the Worst is, that the Fryer makes such Women believe, that he may do it very eafily, if they give the same Price for a Mass, the Ladies of Quality do give. Iknew a Shoemaker's Wife, very Ignorant, proud and full of punctilios of Honour, who went to a Franciscan Fryer, and told him, that she desired to know, whether her own Father's Soul was in Purgatory or not, and in what Apartment. The Fryer asked her how many Masses could she spare for it, she said two; and the Fryer answered, your Father's Soul is among the Beggars. Upon hearing this, the poor Woman began to cry, and defired the Fryer to put him, if possible, in the fourth Apartment, and she would mickeds

would pay him for it; and the Quantum being fettled, the Fryer did promise to place him there the next Day: So the poor Woman ever since gives out that her Father was a rich Merchant, for it was revealed to her, that his Soul is among the Merchants in Purgatory!

Now what can we say, but that the Pope is the Chief Governor of that vast Place, and Priests and Fryers the Quarter-masters that billet the Souls according to their own Fancies, and have the Power, and give for Mony the King's Appartments to the Soul of a Shoe-maker, and that of a Lady of Quality, to her washer Woman.

Bur mind, Reader, how chaft the Fryers are in procuring a separate Place for Ladies in Porgatory : They fuit this Doctrine to the Temper of a People whom they believe to be extremely jealous, and really not without ground, of them, and fo no Soul of a Woman can be placed among Men. Many ferious People are well pleafed with this Christian Caution; but those that are given to Pleasure, do nor like it at all; and I knew a pleasant young Collegian, who went to a Fryer, and rold him. Father I owne I love the fair Sex. and I believe, that my Soul will always retain that Inclination: I am told, that no Man's Soul can be in Company with Ladies, and it is a difinal thing for me, to think, that I must go there (for as for Hell, I am in no Danger of it, thanks to the Pope) where I shall never see any more Women, which will prove the greatest of Torments for my Soul; fo I have refolved to agree with your Reverence before hand, upon this Point. I have a Bill of 10 Pistoles upon Peter la Vinna Banquer, and if you can affure me, either to fend me ftraight lou to

to Heaven, when I die, or to the Ladies Apartment in Purgatory, you shall have the Bill; and fyou cannot, I must submit to the will of God, ike a good Christian. The Fryer seeing the Bill, (which he thought ready Mony) told him, that he could do either of the two, and that he himfelf might choose which of the two Places he pleas'd. But Father (faid the Collegian) the Cafe is thet I love Donna Terefa Spinola, and the doth pot love me, and I do not believe I can expect any Favour from her in this World, fo I would know whether the is to go before me to Purgatory onnot? Olathat is very certain (faidthe Fryers) in I cheofe then (faid the Collegian) the Lady's Apartment, and here is the Bill, if you give mea Certificate under your Hand, that the Thing hell be for But the Fryer refuling to give him any Anthentick Certificate, the Collegian laught thim, and made Satyrical Verses upon him, hich were printed, and which I my felf read. know the ryerroo, who being morked publickly, was obliged to remove from his Convent to anopleasant voime Collegian, wigranuo eda qualent

Motwithstanding all these Railleries, of which the Inquistors cannot take Notice, being not assault the Catholick Faith; Priests and Fryers do daily endeavour to prove that Purgatory is a real existent Place, and that by Malles, the Souls detained in it, rate daily delivered out of it. And this they prove by many Revelations made to devout spious People: And by many Apparitions made to devout spious People: And by many Apparitions made to devout spious People: And by many Apparit

Books are printed of fuch Revelations and Apparitions. I remember many of them, but I shall

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not trouble the Reader with them; only I will tell fome of the most remarkable ones of my time.

In the latter end of King Charles the second's Reign, a Nun of Guadalajara wrote a Letter to his Majesty, acquainting him, that it was revealed to her by an Angel, that the Soul of his Father Philip the IVth. was still in Purgatory (all alone in the royal Apartment) and likewife in the lowest Chamber the faid King Philip's Shoemaker; and that upon faying to many Maffes, both should be delivered out of it, and should go to enjoy the ravishing Pleasures of an eternal Life. The Nun was reputed a Saint upon Earth, and the fimple King gave Orders to his Confessor to say or order fo many Maffes to be faid for that Purpose; after which the said Nun wrote again to his Majesty congratulating and wishing him Joy for the Arrival of his Father to Heaven; but that the Shoe-maker, who was feven Degrees lower than Philip in Purgatory, was then leven Degrees higher than his Majesty in Heaven, because of his better Life on Earth, who never had committed any Sin with Women, as Philip had done all his Life-time, but that all was forgiven to him on the Account of the Masses.

Again, they give out in the Pulpit, that the Pope has an absolute Power to make the Massessications to deliver the Soul, for which it is said, out of that Place; and that his Holiness can take at once all the Souls out of it; as Pius the Vth. did (as they report) who, when he was Cardinal, was mighty devout, and a great Procurer of the Relief of Souls, and who had promised them with a solemn Oath, that, if by their Prayers in Purgatory he should be chosen Pope, then he would I i

empty Purgatory of all the Souls at once. At last by the Intercession of the Souls with God Almighty, he was elected Pope, and immediately he delivered all the Souls out of that Place; But that Jesus Christ was so angry with the new Pope, that he did appear to him and bade him, not to do any fuch thing again, for it was prejudicial to the whole Clergy and Fryership. That Popedelivered all the Souls out of Purgatory by opening the Treasure of the Church, in which were kept Millions of Maffes, which the Popes make use of for the augmenting the Riches of the holy See: But he took Care not to do it again, for tho'; quodeunque solveritis in Terra, erit solutumet in Calis, there is not specify'd the same Power in Purgatory, therefore ever fince, the Popes take no Authority, nor Liberty to fweep Purgatory at at once, for it would prove their Ruin and reduce the Clergy to Poverty! And Americal and and

When fome ignorant People pay for a Mass, and are willing to know, whether the Soul for which the Mass is said, is after the Massdelivered out of Purgatory: The Fryer makes them believe, that the Soul will appear in the Figure of a Mouse within the Tabernacle of the Altar, if it is not out of it, and then, it is a fign, that that Soul wants more Maffes; and if the Monfe doth not appear, the Soul is in Heaven. So when the Mass is over, he goes to the Tabernacle backwards, where is a little Door with a Crystal, and lets the People look thro' it. But O pitiful Thing! they fee a Mouse, which the Fryers keep (perhaps for this Purpole) and fo the poor Sots give more Mony for more Masses, tilithey see the Mouse no more. They have a Revelation ready at Hand,

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Angel, that such a devout Person was told by an Angel, that the Soul for which the Mass is said, was to appear in the Figure of a Mouse in the Sa-

crario, or Tabernacle.

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Many other Priests and Fryers do positively affirm, and we see many Instances of it forged by them in printed Books, that when they confecrate the Hoft, the little Boy Jesus doth appear to them in the Host, and that that is a Sign that the Soul is out of Purgatory. There is the Picture of St. Anthony de Paula with the Host in his Hand, and the little Jesus in the Host, because that divine Boy frequently appear'd to him, when he faid Mass, as the History of his Life gives an Account. But at the same time they say, that no Lay-man can see the Boy Jesus, because it is not permitted to any man but to Priests to see so heavenly a Sight: And by that Means they give out what fort of Stories they please without any Fear of ever being found in a Lie.

As to the second Day of November, which is the Day of the Souls of Purgatory, in which every Priest and Fryer sayeth three Masses for the Delivery of so many Souls out of the Pains of it (they generally say) that from three of the Clock of the sirst Day of November, (all Saints Day) till three in the Asternoon the next Day, all the Souls are out of Purgatory and entirely free from the Pains of it (those four and twenty hours being granted by his Holiness for a Refreshment to them) and that all that while they are in the Air diverting themselves, and expecting the Relief of so many Masses, to get by them, the desired End; viz: The celestial Habitations, on these twenty four Hours they ring the Bells of all the

Churches and Convents (which as they fay) is a great Suffrage and Help to the Souls; and on that Day only, Priefts and Fryers get more Mony than they get in two Months time befide, for every Family and private Persons too, give yellow wax Candles to the Church, and Mony for Maffes and Responsa, i. e. a Prayer for the Dead, and all these twenty sour Hours the Churches are crowded with People, and the Priests and Fryers continually finging Prayers for the Dead; and this they call, The Priests and Fryers Fair-day Which they folemnize with the continual ringing of the Bells, tho' they give out, that it is a Suffrage for the Souls of Purgatory.

And on the same Pretence, there is a Man in every Parish, that goes in the Dark of the Evening thro' all the streets with a Bell, praying for the Souls, and asking Charity for them in every House, always ringing the Bell as a Suffrage. The Duke of Offuna made a witty, Repartee to Pope Innocent the XIth, on this Subject. The Duke was Ambassador for the king of Spain at Rome, and he had a large Bell on the Top of his House, to gather his Domesticks, when he was going out. Many Cardinals lived by his Palace, and did complain to the Pope, that the Ambaffador's Bell dilturbed them (for the Duke med to order to ring the Bell when he knew the Cardinals were at Home) and the Pope spake immediately to the Duke, and asked his Excellency the Reason of keeping to big a Bell? To which the Duke and a fwered, that he was a very good Christian and a good Friend to the Souls of Purgatory, to whom the ringing of the Bell was a Suffrage. The Pope took in good part this Raillery, and defired him ta

vants; for that of the Bell was very noify, and a great Disturbance to the Cardinals his Neighbours; and that if he was so good a Friend to the Souls of Purgatory, he could do them more Service by selling the Bell, and giving the Mony for Masses.

To tell the Truth, the Dake did not care for the Souls, but all his Defign was to vex the Cardinals: So the next Day, he ordered to bring down the Bell, and to put in the fame Place a Cannon, or great Piece of Ordinance, and to give twelve thors every Morning, and twelve at Midnight, which was the time that the Cardinals were at Homes So they made a fecond Complaint to the Pope, upon this he fpoke to the Duke again, and he answered to his Holiness, that the Bell was to be fold, and the Mony to be delivered to the Priests for Masses; but that he had ordered the Cannon as a Suffrage for the Souls of the poor Soldiers that had died in the Defence of the holy See. The Pope was very much affronted by this And fwer, and as he was careffing a little Lap-Dog her had in his Arms, got up and faid: Duke I take more Care of the Souls of the poor Soldiers than you of your own Soul: at which the Duke taking out of the Pope's Arms the Lap-Dog and throwing him thro the Window, faid: and I take care to shew the Pope how he ought to speak with the King of Spain, to whom more Respect is due. Then the Pope (knowing the Resolute-1 ness of the Duke, and that his Holiness could get nothing by an angry Method, chose to let the thing drop there, father than to make more Noise: So the Duke kept his Cannon Piece, and the Cardinals

dinals were obliged to remove their Families into

a more quiet Place and Holl of the hear you ; eine

A Mendicant Fryer one Day asked some Charity from the same Duke for the Souls of Purgatory, and said: My Lord, if you put a Pistole in this Plate, you shall take out of Purgatory that Soul for which you design it. The Duke gave the Pistole and asked the Fryer, whether the Soul of his Brother was already out of it? and when the Fryer said, year The Duke took again his Pistole and told the Fryer: Now you cannot put his Soul into Purgatory again. And it is to be wished that every one was like that Duke, and had the same Resolution to speak the Truth to the Pope himself and all his Quarter-Masters.

I have told in the first Article of this Chapter, that every Friday is appointed to fay Masses for the Souls in Purgatory, which did belong to Cor-I porations or Fraternities, and what great Profit Priests, and especially Fryers get by it: Now by this infallible Cultom and Practice, we may fay, that Purgatory contains as many Corporations of Souls, as there are Corporations of Tradefmen here below, which Fraternities are more profitable to all forts of Communities of Fryers than the tiving Members of them upon Earth. But fome of these People, either out of Pleasantry or out of Curiofity, ask fometimes, in what Bart of the World, or of the Air, is that Place of Purgatory ? To which the Fryers anfwer, lithat itilis between the Center of the Earth and this earthly Superficies; which they pretend to prove, and make them believe by Revelations, and especially by a Story from a dinals

Tefuit Father, who in his Travels faw the Earth open by an Earthquake, and in the Deep a great many People of a flaming red Colour, from which nonfenfical Account, they conclude to blind the poor People, that those were the Souls of Purgatory red as the very Flame of Fire. But observe, that no Priest or Fryer would dare tell such frivolous Stories to People of good Sense, but to the Ignorants, of which there are great Numbers in those Parts of the World.

When they preach a Sermon of the Souls, they make use of Brimstone, and burn it in the Pulpit, faying, that fuch Flames are like those of the Fire in Purgatory. They make use of many Pictures of Souls that are in the middle of devouring Fire, lifting up their Hands to Heaven, as if they were crying for Help and Affistance. They prove their Propositions with Revelations, and Apparitions, for they cannot find in the Scripture any Passage to ground their audacious Thoughts on, and such Sermons are to the People of Sense better Diversion than a Comedy; for besides the Wretchedness of Stile and Method, they tell so many fottish Stories, that they have enough to laugh at afterwards for a long While.

I went once to hear an old Fryer, who had the Name of an excellent Preacher upon the Subject of the Souls in Purgatory, and took his Text out of the twenty first Chapter of the Apoc. 27th Verse. And there shall in no wife enter into it any thing that defileth, neither what soever worketh Abomination, by which he fettled the Belief of a Purgatory, proving by fome romantick Authority, that fuch a Passage ought to be underflood of Purgatory, and his chief Authority was, because

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because a famous Interpreter or Expositor renders the Text thus: There shall not enter into it (minding Heaven) any thing which is not proved by the Fire, as silver is purified by it. When he had proved his Text, he came to divide it, which he did in these three Heads. 1st, that the Souls fuffer in Purgatory three forts of Torments, of which the first was Fire and that greater than the Fire of Hell, Secondly, to be deprived of the Face of God: And thirdly, and which was the greatest of all the Torments, to see their Relations and Friends here on Earth diverting themfelves and taking fo little Care to relieve them out of those terrible Pains. The Preacher spoke very little of the two first Points, but he did infift upon the third a long Hour, taxing the People of Ingratitude and Inhumanity, and that if it was possible for any of the Living to experience only for a Moment, that devouring Flame of Purgatory, certainly he would come again, and fell wharever he had in the World, and give it for Masses; And what pity it is (faid he) to know that there are the Souls of many of my Hearers Relations there, and none of them endeavour to relieve them out of that Place: He went on and faid: I have a Catalogue of the Souls, which, by Revelation and Apparition, we are fure, are in Purgatory; for in the first Place, the Soul of such a one (naming the Soul of a rich Merchant's Father) did appear the other Night to a godly Person, in a figure of a Pig, and the devout Person, knowing that the Door of his Chamber was lockt up, begun to sprinkle the Pig with holy Water, and conjuring him, bade him speak, and tell what he wanted? And the Pig faid: I am the Soul of fuch

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Years for want of Help. When I left the World, I forgot to tell my Confessor, where I left 1000 Pistoles which I had reserved for Masses: My Son found them out, and he is such an unnatural Child that he doth not remember my pitiful Condition. And now by the Permission of Heaven I come to you, and command you to discover this Case to the first Preacher you meet; that he may publish it, and tell my Son, that if he doth not give that Mony for Masses for my Relief, I shall be for ever in Purgatory, and his Soul shall certainly go to Hell.

The Sotish Merchant terrified with this Story, believing every Title of it, got up before all the People and went into the Vestry, and when the Fryer had finished, he begged of him to go along with him to his House, where he should receive the Mony, which he did accordingly, for fear of a second Thought; and the Merchant gave freely the 1000 Pistoles, for fear that his Father's Soul should be kept in Purgatory, and he himself goto

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And besides these Cheats and Tricks they make use of themselves to exact Mony, they have their Sollicitors and Agents, that go from one House to another, telling Stories of Apparitions and Revelations, and these are they which we have called Beatas and Devotas; for, as their Modelty in Apparel, their Hypocritical Air, and daily Exercise of Confessing, and Receiving, is well known in the World, the common People have so good an Opinion of them, that they believes as an Article of Faith, whatever Stories is they

they tell, without further Inquiry into the Matter: So those cunning disguised Devils, (or worse) Instructed by the Fryer, their Confessor, go and spread abroad many of these Apparitions, by which they get a great deal of Money for Masses, which they give to the Father Confessor.

Nay of late, the old Nuns, those, that to their Grief, the World despises, have undertaken the Trade of publishing Revelations, and Apparitions of Souls in Purgatory, and give out that fuch a Soul is and shall be in it, 'till the Father, Mother or Sifter, go to fuch a Fryer, and give him fo many Masses, which he is to say himself and no other. And the Case is; that by Agreement between the old Skeleton and the covetous Father, he is to give her one Third of all the Masses that he receives by her Means and Application. So you fee the Nature of this Place of Purgatory, the Apartments in it, the Degrees of the Fire of it, the Means the Priests and Fryers do make use of to keep in Repair, that Profitable Palace; and above all, the Stupidity, Sottishness and Blindness of the People to believe such Dreams as matters of Fact. What now can the Roman Catholicks fay for themfelves? I am very much afraid that they will fay, that I am a Deceiver and Impostor. The Jews said of our Saviour (John vii. v. 12.) some, that he was a good Man: others faid, nay, but he deceiveth the People, when he was telling the Truth: So I shall not be surprised at any Calumny nor Injury dispersed by them; for I am sure in my Conscience, before God, and the World, that I write the Truth, And let no Body mind the Method in this Account, for now I look up-

on the Practices, and Cheats of the Priests and Fryers in this Point of Purgatory, as the most ridiculous, and nonfenfical, and roguish of all their Tricks; fo how can a Man that has been among them, and now is in the Right way, write moderately, and without ridiculing them?

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rea of the Cardinal was not ham ble, being the tel good, sed syroyed by all the friens dayour People, of the the real but the Perfection of the was not les as it will appear by and but world, the can only figure of the dust loss of the first The letter on recering of Marter 8,81 refood mer rell with Confidence, what I know of it, ason

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CHAP. IV. Suolini

Of the Inquisitors and their Practices.

IN the Time of King Ferdinand the fifth, and Queen Isabella, the mixture of Jews, Moors, and Christians was so great, the Relapses of the new Converts so frequent, and the Corruptions in matters of Religion, so bare faced in all Sorts and Conditions of People, that the Cardinal of Spain, that thought the Introducing of the Inquisition could be the only way of stopping the Course of Wickedness and Vice: So, as the sole Remedy to cure the irreligious Practices of those Times, the Inquisition was established in the Year 1478 in the Court, and many other Dominions of Spain.

The Cardinal's Design, in giving Birth to this Tribunal, was only to suppress Hereses, and chastise many horrible Crimes committed against Religion, viz. Blasphemy, Sodomy, Polygamy, Sorcery, Sacrilege and many others, which are also punished in these Kingdoms, by the Prerogative Court, but not by making use of so Barbarous Means, as the Inquisition doth. The Design of the Cardinal was not blameable, being init self good, and approved by all the serious devout People of that time; but the Performance of it

was not fo, as it will appear by and by.

I can only speak of the Inquisition of Zaragofa, for as I am treating of Matters of Fact, I may tell with Considence what I know of it, as an Eye Witness of several Things done there. This Tribunal is composed of three Inquisitors, who are absolute Judges; for from their Judgment, there is no Appeal, not even to the Pope himself, nor to a general Council; as doth appear from what happened in the time of King Philip the second, when the Inquisitors having censur'd the Cardinal of Toledo, the Pope sent for the Process and Sentence, but the Inquisitors did not obey him, and tho' the Council of Trent discharged the Cardinal, notwithstanding they insisted on the Petformance and Execution of their Sentence.

The first Inquisitor is a Divine, the second, a Cafuift, and the third, a Civilian, The first and fecond are always Priefts, and promoted from Prebends to the high Dignity of being holy inquisitors. The third fometimes is not a Prieft, tho' he is dreft in a Clerical Habit. The three Inquilitors of my time were: First, Don Pedro Guerrero. Second, Don Francisco Torrejon. Third, Don Antonio Allaga. This Tribunal hath a high Sherriff, and God knows, how many Constables and under Officers, befides the Officers that belong to the Houle, and that live in it, They have likewife an Exeeutioner; or we may fay, there are as many Execurioners, as Officers and Judges, Sc. Belides thefe, there are many Qualificators and Familia. res, of which I will give an Account by themdelvestidili in viin.

The Inquisitors have a despotick Power to command every living Soul; and no Excuse is to be given, nor Contradiction to be made to their Orders; nay, the People have not Liberty to speak nor complain in their Missortunes; And therefore there is a Proverb which says: Con la Inqui-

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Inquisition Chiton. Do not meddle with the Inquisition; or as to the Inquisition say nothing. This will be better understood by the following Account of the Method, they make use of for the taking up and arresting the People, which is this.

When the Inquisitors receive an Examination against any Body, which is always in private, and with fuch Secrecy, that none can know, who the Informer is (for all the Informations are given in at Night) They fend their Officers to the House of the Accused, most commonly at Midnight, and in a Coach: They knock at the Door (and then all the Family is in Bed) and when some Body asks from the Window, who is there? The Officers fay: The holy Inquisition. At this Word, he that answered, without any Delay, or Noise, or even the Liberty of giving timely Notice to the Master of the House, comes down to open the Door. I fay, without the Liberty of giving timely Notice; for when the Inquisitors fend the Officers, they are fure by their Spys, that the Person is within, and if they do not find the Accused, they take up the whole Family and carry them to the Inquisition: So the Answerer is with good Reason asraid of making any Delay in opening the Street Door. Then they go up Stairs and arrest the Accused without telling a Word, or hearing a Word from any of the Family, and with great Silence putting him into the Coach, they drive to the holy Prison. If the Neighbours by chance hear the Noise of the Coach, they dare not go to the Window, for it is well known, that no other Coach but that of the Inquisition is abroad at that time of the Night; Nay they are so much afraid Ingut-

fraid, that they dare not even to ask the next Morning their Neighbours any thing about it, for those that talk of any thing that the Inquisition doth, are liable to undergo the same Punishment, and this, may be, the Night following. Soif the Accused be the Daughter, Son or Father, &c. and some Friends or Relations go in the Morning to fee that Family, and ask the Occasion of their Tears and Grief, they do answer, that their Daughter was stoln away the Night before, or that the Son, Father or Mother (whoever the Prisoner be) did not come home the Night before, and that they suspect he was murthered, &c. This Answer they give, because they cannot tell the Truth, without exposing themselves to the same Misfortune; and not only this, but they cannot go to the Inquisition to inquire for the Prisoner, for they would be confined for that alone. So all the Comfort the Family can have in fuch a Cale is, to imagine that the Prisoner is in China, or in the remotest Part of the World, or in Hell, wherein Nullus ordo, fed sempiternus horror inhabitat. This is the Reason, why no Body knows the Persons that are in the Inquisition till the Sentence is published and executed, except those Priests and Fryers summoned to hear the Tryal

The Qualificators and Familiares which are in the City and Country, upon Necessity, have full Power to secure any Person suspected with the same Secrecy, and commit him to the nearest Commissary of the holy Office of the Inquisition, and this is to take Care to send him safely to the Prison: which is all done by Night, and without

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any Fear that the People should deliver the Prisoner, pay or even talk of it.

Qualificators

Are those, that, by Order from the Inquisitors, examine the Crimes committed by the Prifoners. against the Catholick Faith, and do give their Opinions or Centures about it. They are obliged to Secrecy, as well as other People. But as the Number of them is great, the inquisitors most commonly make use of ten or twelve of the most Learned, that are in the City, in difficult Cases, but this is only a Formality; for their Opinions and Cenfures are not regarded, the Inquisitors themselves being the absolute decisive Judges. The distinguishing Mark of a Qualificator is the Cross of the holy Office, which is a Meddal of pure Gold as big as a Thirteen with a Croisin the Middle, half white and half black, which they wear before their Break: But in publick Functions or Processions, the Priests and Fryers wear another bigger Crofs of Embroidery on their Cloaks, or Habits. To be a Qualificator is a great Honour to his whole Family and Relations, for this is a publick Testimony of the old Christianity, and pure Blood (as they call it) of the Family 15 william

No Nobleman covers the Honour of being a Qualificator, for they are all ambitious of the Cross of St. James, of Alcantara, of Calatrava, of Malta, and the golden Fleece, which are the five Orders for the Nobility; so the Honour of a Qualificator is for those People, who, the their amilies being not well known, are desirous to boast

of their Antiquity and Christianism, tho' to obtain such Honour, they pay a great Summ of Mony: For in the first Place, he that desireth to be a Qualificator, is to appear before the holy Tilbunal to make the publick Profession of the Catholick Faith, and to acknowledge the holy Tribunal for the Supreme of all others, and the Inquisitors for his own Judges. This is the first Step: After, he is to lay down on the Table the Certificate of his Baptifm, and the Names of his Parents for four Generations; the Towns and Places of their former Habitations; and two hundred Piftoles for the Expences in taking Informations. This done, he goes Home till the Inquisitors send for him; and if they do not fend for him in fix Months time, he lofeth the Mony and all Hopes of ever getting the Cross of Qualificator; and this happens very often for the Reasons I shall give by and by.

The Inquisitors fend their Commissaries into all the Places of the new Proponant's Ancestors, where they may get some Account of their Lives and Conversations, and of the Purity of their Blood, and that they never were mixt with Jewish Families, nor Hereticks, and that they were old Christians. These Examinations are performed in the most rigorous and severe Manner that canbe; for if fome of the Informers and Witnesses are in a Falfity, they are put into the Inquisition: fo every Body gives the Report concerning the Family in Question, with great Caution, to the best of his Knowledge and Memory. When the Commissaries have taken the necessary Informations with Witnesses of a good Name, they examine the Parish-Book, and take a Copy of the Didtiff carors in tile

Ancestors Names, the Year and Day of their Baptifm the Year and Day of their Marriages, and the Year, Day and Place of their Burials. The Commiffaries then return to the Inquisitors with all the Examinations, Witnesses, Proofs and Convictions of the Purity and ancient Christianity of the Proponant's Families for four Generations; and being again examined by the three Inquisitors, if they find them real and faithful, then they fend the same Commissaries to inquire into the Character. Life and Conversation of the Postulant or demanding Person, but in this Point the Commissaries pels by many perfonal Failings, to when the Report is given to the holy Inquifitors they fend for the Pollulant, and examine him concerning the Matters of Faith, the holy Scripture, the Knowledge of the ancient Fathers of the Church, moral Cales, all which is but meer Formality, for the Generality of the holy Fathers themselves do not take much Pains, in the Study of those things: and therefore the Postulant is not afraid of their nice Questions, nor very follicitous how to reslood, and they sever a cremixt ment sylol

When the Examination is over, they order the Secretary to draw the Panent of the Grant of the hely Cross to such a one, in regard to his families old purity of Blood and Christianity, and to his personal Parts and religious Conversation, certifying in the Patent, that for four Generations past, none of his Father's or Mother's Relations were at all suspected in Points concerning the Holy Catholick Roman Faith, or mixt with Jew-

is, or Heretical Blood.

The Day following, the Postulant appears before the Assembly of Qualificators in the Hall of the

the Inquisition, and the first Inquisitor celebrates the Mass assisted by two Qualificators as Deacon One of the oldest Brethren and Subdeacon. preacheth a Sermon on that Occasion, and when the Mals is over, they make a fort of Procession in the same Hall, and after it, the Inquisitor gives the Book of the Gospel to the Postulant, and makes him fwear the usual Oaths; which done, the Postulant on his Knees, receiveth the Cross or Medal from the Hands of the Inquisitors, who, with a black Ribbon, purs it on the Postulant's Neck, and begins to fing Te Deum, and the Collect of Thanks, which is the End of the Ceremonies. Then all the affiftant Qualificators congratulate the new Brother, and all go up to the Inquisitor's Apartment to drink Chocolate, and after that, every one to his own dwelling Place.

The new Qualificator dineth with the Inquifitors that Day, and after Dinner the Secretary brings in a Bill of all the Fees and Expences of the Informations; which he must clear before he leaves the Inquisition. Most commonly the whole comes to four hundred Pistoles including the two hundred he gave in the Beginning; but fometimes it comes to a thousand Pistoles to those whose Ancestors Families were out of the Kingdom, for then the Commissaries expend a great deal more: And if it happen they find the least Spot of Jewdaism, or Heresy in some Relation of the Family, the Commissaries do not proceed any further in the Examinations, but come back again to the Inquisition immediately; and then the Postulant is never sent for by the Inquifitors who keep the two hundred Pistoles for pious Ules.

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and Subskinger.

Are always Lay-men, but of good Sense and Edu-These wear the same Cross, and for the granting of it, the Inquisitors make the same Informations and Proofs, as they make for Qualificators. The Honour and Privileges are the fame; for they are not subject but to the Tribunal of the Inquisition. Their Businesses are not the same; for they are only employed in gathering together and inquiring after all Books against the Catholick Faith, and to watch the Actions of sufpected People. They take a Turn sometimes into the Country, but then they do not wear their Cross openly, till Occasion requires it. They infinuate themselves into all Companies, and they will even speak against the Inquisition and against Religion, to try whether the People are of that Sentiment, in short, they are Spies of the Inquifitors. They do not pay fo much as the Qualipeators for the Honour of the Crofs, but they are obliged to take a Turn now and then into the Country at their own Expences. They are not fo many in Number as the Qualificators, for in a Tryat of the Inquilition where all ought to be present, I did reckon once one hundred and fixty, and twice as many Qualificators. I faw the Lift of them both; i. e. of the whole Kingdom of Aragon, wherein are Qualificators of the secular Priests 243, and of the Regular 406. Familiares, 208.

The royal Castle, formerly the Palace of the Kings of Aragon called Atjaferia, was given to the Inquisitors, to hold their Tribunal there and Prison too. The best Apartments were for the

three

three Inquisitors and their Families, the Rest for the Sheriff and subaltern Officers. It is a Musker thot distant from the City on the River Side. But after the Battle of Almanza, when the Duke of Orleans came as Generalissimo of the Spanish and French Army, he thought that Place necessary to put a strong Garison in; so he made the Marquis de Torsy Governor of the Fort of Aljaferia, and turn'd out the Inquisitors, who being obliged, by Force, to quit their Apartments, they took a large House near the Carmelites Convent; but two Months after, finding that the Place was not fafe enough to keep the Prisoners in, they removed to the Palace of the Earl of Tuentes in the great Street called Cofo, out of which they were turned by Monsieur de Legal, as I shall tell by and by.

A Form of their publick Tryal.

IF a Tryal is to be made publickly in the Hall I of the holy Office, The Inquisitors summon two Priests out of every parish Church, and two regular Priests out of every Convent: All the Qualificators and Familiares, that are in the City: The Sheriff and all the under Officers: The Secretary and the three Inquisitors. All the aforesaid meet at the common Hall on the Day appointed for the Tryal at ten in the Morning. The Hall is hung in Black without any Windows, or Light but what comes in thro' the Door. At the Front there is an Image of our Saviour on the Crofs under a black Velvet Canopy, and fix Candlefticks with fix thick yellow wax Candles on the Altar's Table: At one Side there is a Pulpit with

with another Candle where the Secretary reads the Crimes; three Chairs for the three Inquisitors, and round about the Hall, Seats and Chairs for the summoned Priests, Fryers, Familiares, and other Officers.

When the Inquisitors are to come in, an under Officer cryeth out, Silence, Silence, Silence; The Holy Fathers are coming, and from that very time till all is over no Body speaks, nay, nor spits, and the Thought of the Place puts every Body under Respect, Fear, and Attention. The Holy Fathers, with their Hats on their Heads, and ferious Countenances, go and kneeling down before the Altar, the first Inquisitor begins to give out: Veni Creator Spiritus, Mentes tuorum visita, &c. And the Congregation sing the rest, and the Collect being faid by him also, every Body fits down. The Secretary then goes up to the Pulpit, and the Holy Father rings a small silver Bell, which is the Signal for bringing in the Criminal. What is done afterwards, will be known by the following Tryals, and Instances, at which I was present, being one of the youngest Priests of the Cathedral, and therefore obliged to go to these dismal Tragedies; in which the first Thing, after the Criminal comes in, and kneels down befor the Inquisitors, who receives a severe, bitter Correction from the first Inquisitor, who Meafures it, according to the Nature of the Crimes committed by the Criminal; of all which, to the best of my Memory, I will give an Account in the first Tryal. voltano io anami cana cananado mortio Exquatanties ablack Malver Canopy, and fix Can-

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F the Reverend Father Joseph Silvefire, Franciscan Fryer; and the Mother Mary of Jesus, Abbels of the Monastery of Epila, of Franciscan Nuns. Father Joseph was a tall lusty Man 40 Years of Age, and had been 12 Years Professor of Philosophy and Divinity in the great Convent of St. Francis. * Sor Mary was 32 Years old, mighty Witty, and of an agreeable Countenance. These two Criminals were Drest in brown Gowns, painted all over with Flames of Fire, reprefenting Hell; a thick Rope tied about their Necks, and yellow wax Candles in their Hands. Both in this dull Appearance came, and proftrated themselves at the Inquisitors Feet, and the first holy Father began to correct them in the following Words. or harming sto

Unworthy Creatures, how can our Catholick Roman Faith be preferved pure, if those who by their Office and Ministry, ought to recommend it's Obfervance in the most earnest Manner, are not only the first, but the greatest Transgressor ir? Thou that reachest another, norto Steal, norto commit Fornication, dost thou Steal and commit Sacriledge, which is worfe than Fornication? In thefe Things we could shew you Pity and Compassion; but as to the Transgressions of the express Commandments of our Church, and the Respect due to us the Judges of the Holy Tribunal, we cannot; therefore your Sentence is pronounced by these Holy Fathers of Pity and Compassion, the Lords Inquifitors, as you shall hear now, and afterwards undergo.

Sor is a Title given to the Nuns, which Answers to Sister, as coming from the Latin Soror.

Sor Mary was in a Flood of Tears, but Father Toleph, who was a Learned Man, with great Boldneis and Affurance faid, what, do you call your felves, Holy Fathers of Pity and Compaffion? I fay unto you, that you are three Devils on Earth, Fathers of all manner of Mischief, and Barbarity, and Lewdnels. No Inquisitors were ever treated at fuch a Rate before, and we were thinking, that Fryer Joseph was to suffer Fire, for this high Affront to them. But Don. Pedro Guerrero first Judge, tho' a severe haughty paffionate Man, ordered only a Gag, or Bit of a Bridle to put in his Mouth, but Fryer Joseph, flying in a Fury, faid I despise all your Torments, for my Crimes are not against you, but against God, who is the only Judge of my Conscience, and you do yet worse Things, &c.

The Inquisitors ordered to carry him to Prison, while the Crimes, and Sentence were Reading. So he was carried in, and the Nun with great Hu-

mility heard the Accusation and Sentence.

The Secretary, by Order, begun to read. Is. That Fryer Joseph was made Father Confessor, and Sor Mary Mother Abbess. That in the Beginning they shewed a great Example of Humility, and Virtue to the Nuns; but afterward, all this Zeal of theirs did appear to be meer Hypocrify, and a Cover for their wicked Actions; for as she had a Grate in the Wall of Fryer Joseph's Room, they both did eat in Private, and fast in Publick: That the said Fryer Joseph was found in Bed with Sor Mary by such a Nun, and that she was found with Child, and took a Remedy to prevent the Publick Proof of it. That both Fryer Joseph, and Sor Mary had robbed the Treasure of the Convent

coming from the Latin Save.

Convent; and that one Day, they were Contriving how to go away into another Country, and that they had spoken in an irreverent Man-

ner of the Pope and Inquisitors.

This was the whole Accusation against them which Fryer Joseph and Sor Mary had denied before, faying, it was only Hatred and Malice of the Informers against them, and defired the Witnesses to be produc'd before them; but this being against the Custom of the Holy Office, the Holy Fathers had pronounc'd the Sentence; viz. That Fryer Joseph should be deprived of all the Honours of his Order, and of active and paffive Voice, and be removed to a Country Convent, and be whipped three times a Week, for the Space of fix Weeks. That Sor Mary should be deprived of her Abbacy, and removed into another Monaftery: This Punishment being only for their audacious, and unrespectful Manner of talking against the Pope and Inquisitors.

Indeed by this Sentence we did believe, that the Crimes they were charged with, were only an Invention of the Malicious Nuns; but poor Fryer Joseph did fuffer for his Indiscretion, for the the next Day, the Inquisitors gave out that he escaped out of the Prison, we did really believe, he had been strangled in the Inquisi-

tion.

This was the first Tryal I was present at, and the fecond, was that of Mary Guerrero, and Fryer Michael Navarro, of which I have given an Account in the Chapter of Auricular Confession. After these two Tryals the Inquisitors were turned out by Monsieur de Legal, and for eight Months we had no Inquifition. How this Thing happened

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happened is worthy of Observation, therefore I shall give a particular Account of it, that I may not

deprive the Publick of fo pleafant a Story.

In 1706, after the Battle of Almanza, the Spanish Army being divided in two Bodies, one of them went thro' the Kingdom of Valencia to the Frontiers of Catalonia commanded by the Duke of Berwick, and the other composed of the French Auxiliary Troops, 14000 in number, went to the Conquest of Aragon, whose Inhabitants had declared themselves for King Charles the 3d. The Body of French Troops was commanded by his Highness the Duke of Orleans, who was the Generalissimo of the whole Army. Before he came near the City, the Magistrates went to meet him and offered the Keys of the City, but he refused them, faying, he was to enter it thro' a Breach; fo he did, and treating the People as Rebels to their lawful King: And when he had ordered all the Civil, and Military Affairs of the City, he went down to the Frontiers of Catalonia, leaving his Lieutenant General Monfieur de 70. freville Governor of the Town. But this Governor being a mild Temper'd Man, he was loth to follow the Orders left to him, as to the Contribution Mony: So he was called to the Army, and the Lieutenant General Monsieur de Legal The City was to pay 1000 came in his Place. Crowns a Month, for the Duke's Table, and every House a Pistole, which by Computation made up the Summ of 18000 Piftoles a Month, which were paid eight Months together, beside this, the Convents were to pay a Donative, or Gift proportionable to their Rents. The College of Jesuits was charged 2000 Pistoles; the Domi-

Dominicans 1000, Augustins 1000, Carmelites 1000, Sc. Monsieur de Legal sent first to the Jesuits, who refus'd to pay, saying, that it was against the Ecclesiastical Immunity; But Legal not acquainted with those Sorts of Excuses, did fend four Companies of Granadiers to quarter in their College at Discretion: The Father sent immediately an Express to the King's Father Confesfor, who was a Jesuit, with Complaints about the Case: But the Granadiers did make more Expedition in their Plundering, and Mischiefs, than the Courier did in his Journey. So the Fathers, feeing the Damage all their Goods had already received, and fearing some Violence upon their Treasure, went to pay Monsieur Legal the 2000 Pistoles as a Donative.

Next to this he fent to the Dominicans. Fryers of this Order are all Familiares of the Holy Office, and depending upon it, they did excuse themselves in a Civil manner, saying, they had no Mony, and if Monsieur de Legal had a mind to infift upon the Demand of the 1000 Pistoles, they could not pay them, without fending to him the filver Bodies of the Saints. The Fryers thought by this to frighten Monsieur de Legal, and if he was so resolute, as to accept the Offer, to send the Saints in a Procession, and raise the People, crying out Herefy, Herefy. De Legal answered to the Fryers, that he was obliged to obey the Duke's Orders, and so he would receive the filver Saints: So the Fryers all in a folemn Procession and with lighted Candles in their Hands, carried the Saints to the Governor Legal: And as foon as he heard of this publick Devotion of the Fryers, he ordered immediately four Companies of Gra-M m 2 nadiers

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nadiers to line the Streets on both fides before his House, and to keep their Fusies in one Hand, and a lighted Candle in the other, to receive the Saints with the fame Devotion and Veneration. And tho' the Fryers endeavoured to raife the People, no Body was fo bold as to expose himself to the Army, there being left 8 Regiments to keep the Mobb under Fear and Subjection. Legal received the Saints and fent them to the Mint, promifing the Father Prior, to give him what remained above the 1000 Piftoles. The fryers being disappointed in their project of raising the People, went to the Inquisitors to defire them to release immediately their Saints out of the Mintby Excommunicating Monfieur de Legal, which the Inquifitors did upon the Spot; and the Excommunication being drawn and figued, they gave frict Orders to their Secretary to go, and read it before Monfieur de Legal, which he did accordingly: And Monfieur the Governor, far from flying into a Paffion, with a mild Countenance took the Paper from the Secretary, and faid; pray, tell your Masters the Inquisitors, that I will Answer them to morrow Morning. The Secretary went away, fully fatisfied with Legal'scivil Behaviour. The fame Minute, as if he was inspired by the Holy Spirit, without reflecting upon any Confequence, he called his own Secretary, and bidhim to draw a Copy of the Excommunication purting out the Name of Legal and inferting in its Place, The Holy Inquisitors. The next Morning he gave Orders for four Regiments to be ready, and fent them along with his Secretary to the Inquifition, with command to read the Excommunication to the Inquisitors themselves, and if they made

made the least Noise, to turn them out, open all the Prisons, and quarter two Regiments there. He was not afraid of the People, for the Duke rook away all the Arms from every individual Person. And on pain of Death commanded that no Body should keep but a short Sword; and befides four Regiments were under Arms, to preventall Sort of Tumult and Disturbance: So his Secretary went and performed the Governor's Orders. The Inquistrors were never more furprized, than to fee themselves Excommunicated by a Man that had no Authority for it; andrefenting it, they begun to cry out: War against the Heretick de Legal, this is a publick Infu!t against our Catholick Faith. To which the Secretary answered: Holy Inquisitors, the King wants this House to quarter his Troops in, so walk out immediately; and as they continued in their Exclamations, he took the Inquisitors with a strong Guardand carryed them to a private House destined for them; but when they faw the Laws of Military Discipline, they begged leave to take their Goods along with them, which was immediately granted, and the next Day, they fet out for Madrid to complain to the King, who gave them this flight Answer. I am very forry for it, but I cannot help it; my Crown is in Danger, and my Grand-Father defends it, and this is done by his Troops; if it had been done by my Troops, I should apply a speedy Remedy: But you must have Patience till Things take another Turn. So the Inquisitors were obliged to have Patience for eight Months.

The Secretary of Monsieur de Legal, according to his Orders, opened the Doors of all the

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Prisons, and then the Wickednesses of the Inquifitors were detected, for four hundred Prisoners got Liberty that Day, and among them fixty young Women were found very well dreft, who were in all human Appearance, the Number of the three Inquisitors Seraglio, as some of them didowne afterwards. But this Discovery, so dangerous to the holy Tribunal, was in some Meafure prevented by the Archbishop, who went to: desire Monsieur de Legal to send those Women to his Palace, and that his Grace would take Care of them; and that in the mean time, he ordered an ecclesiastical Censure to be published against those, that should defame by groundless Reports the holy Office of the Inquisition. The Governor answered to his Grace, he would give him all the Affiftance for it he could; but as to the young Women it was not in his Power, the Officers having hurried them away; and indeed it was not; for as it is not to be supposed that the Laquifitors, having the absolute Power to confine in their Seraglio whomever they had a Fancy for, would choose ordinary Girls, but the best and handsomest of the City: So the French Officers were all so glad of getting such fine Mistresses, that they immediately took them away, knowing very well they would follow them to the End of the World for fear of being confined again. In my Travels in France afterwards I met with one of those Women at Rotchfort in the same Inn I went to lodge in that Night, who had been brought there by the Son of the Master of the Inn, formerly Lieutenant in the French Service in Spain, who had married her for her extraordinary Beauty and good Parts. She was the Daughter of CounCountellor Balabriga, and I knew her before the was taken up by the Inquisitors orders, but we thought she was stoln by some Officer; for this was given out by her Father, who died of Grief and Vexation, without the Comfort of opening his Trouble, may, even to his Confessor: So great is the Fear of the Inquisitors there.

I was very glad to meet one of my Country-Women in my Travels, and as she did not remember me, and especially in my then Disguise, I was taken for nothing but an Officer. I resolved to stay there the next Day, to have the Satisfaction of Conversing with her, and have a plain Account of what we could not know in Zaragosa, for Fear of incurring the ecclesiastical Censure published by the Archbishop. Now my Conversation with her, being a propos, and necessary to discover the Roguery of the Inquisitors, it seems proper to divert the Reader with it.

Mr. Faulcaut my Country-woman's Husband was then at Paris, upon some Pretensions, and tho' her Father and Mother in Law were continually at Home, they did not miltrust me, I being a Countryman of their Daughter-in-Law, who freely came to my Room at any time; and as I was desiring her not to expose herself to any uneafiness on my Account, She answered me; Captain, we are now in France, not in Zaragofa, and we enjoy here all manner of Freedom without going beyond the Limits of Sobriety: fo you may be easy on that Point, for my Father and Mother-in-Law have ordered me to be obliging to you, nay, and to beg the Favour of you to take your Repole here this Week, if your Bufiness permit it, and to be pleafed to accept this finall SPITEVI Enter-

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Entertainment on free Coft, asa token of their E freem to me and my Country Gentleman. If it had not been for my continual Fear of being difcovered, I would have accepted the Proposition; fo I thank'd her, and begged her to return my hearty Acknowledgement to the Gentleman, and Lady of the House, and that I was very forry, that my preffing Bufiness at Paris should prevent and hinder me to enjoy fo agreeable Company! But if my Buliness were foon dispatched at Paris; then at my Return, I should make a halt there, may be for a Fortnight. Mrs. Faulcant was very much concerned for my halte to go away : But the did make me promife to come back again that way: So amidft thefe Compliments from one to another, Supper came in and we went to it, the old Man and Woman, their Daughter and I; none but Mrs. Faulcant could speak Spanish, fo she was my Interpreter, for I could not speak French. After Supper the Landlord and Landlady left us alone, and I begun to beg of her the Favour to tell me the Accident of her Prison, of her Sufferings in the Inquisition, and of every Thing relating to the holy Office; and fear not (faid I) for we are in France, and not in Zaragofa; here is no Inquisition, fo you may fafely open your Heart to a Countryman of yours. I will with all my Heart, faid the, and to fatisfie your Curiofity, I shall begin with the Occasion of my Imprisonment, which was as follows.

I went one Day with my Mother to vifit the Countels of Attares, and I met there Don Francifco Torrejon her Confessor, and second Inquisitor of the holy Office: After we had drunk Chocolate, he asked me my Age, and my Confessor's Name

Name, and fo many intricate Questions about Religion, that I could not answer him: His ferious Countenance did frighten me, and as he perceived my Fear, he defired the Countels to tell me that he was not so severe, as I took him to be, after which he carefled me in the most obliging Manner in the World; he gave me his Hand which I killed with great Respect and Modesty, and when he went away, he told me: My dear Child, I shall remember you till the next time. I did not mind the Sense of the Words; for I was unexperienced in Matters of Gallantry, being only fifteen Years old at that time. Indeed he did remember me, for the very Night following when we were in Bed, hearing a hard knocking at the Door, the Maid that lay in the same Room where my Bed was, went to the Window, and asking who is there? The holy Inquisition. I could not forbear crying out: Father, Father, I am ruined for ever. My dear Father got up and inquiring what the Matter was, I answered him with Tears; The Inquistion; and he, for Fear that the Maid should not open the Door as quick as fuch a Case required, went himself, as another Abraham, to open the Door and to offer his dear Daughter to the Fire of the Inquisitors; and as I did not cease to cry out, as if I was a mad Girl, my dear Father, all in Tears, did put in my Mouth a Bit of a Bridle to thew his Obedience to the holy Office, and his Zeal for the Catholick Faith, for he thought I had committed some Crime against Religion; so the Officers, giving me but time to put op my Petticoat, and a Mantle, took me down into the Coach, and without giving me the Satisfaction of embracing my dear Father and Nn Mother 100

Mother, they carried me into the Inquisition, I did expect to die that very Night; but when they carried me into a noble Room, well furnished and an excellent Bed in it, I was quite furprifed. The Officers left me there, and immediately a Maid came in with a Salver of sweet Meats and Cinnamon-water, defiring me to take some Refreshment before I went to Bed: I told her I cou'd not, but that I should be obliged to her, if she could tell me whether I was to die that Night or not? Die (faid she) you do not come here to die, but to live like a Princess, and you shall want nothing in the World but the Liberty of going out; and now pray mind nothing, but to go to Bed, and sleep easy, for to-Morrow you shall see Wonders in this House, and as I am chosen to be your Waiting maid, I hope you will be very kind to me. I was going to ask her some Questions, but the told me; Madam, I have not leave to tell you any thing elfe till to-Morrow, only that no Body shall come to disturb you, and now I am going about fome Bufinefs, and I will come back presently, for my Bed is in the Closet near your Bed: So the left me there for a Quarter of an Hour. The great Amazement I was in, took a way all my Senfes, or the free Exercise of them, for I had not Liberty to think of my Parents, nor of my Grief, nor of the Danger that was so near me? So in this Suspension of Thought, the Waitingmaid came and lock'd the Chamber Door after her. and told me; Madam, let us go to Bed, and only tell me at what time in the Morning will you have the Chocolate ready? I asked her Name, and the rold me, it was Mary. Mary, for God's Sake (faid 1) tell me whether I come to die or not?

not? I have told you, Madam, that you come, faid the, to live as one of the happiest Creatures in the World And as I observed her Reservedness, I did not ask her any more Questions: So recommending my felf to God Almighty and to our Lady of Pilar; and preparing my felf to die, I went to Bed, but could not fleep one Minute. I was up with the Day, but Mary slept till fix of the Clock: Then she got up, and wondering to see me up, she said to me, pray Madam, will you drink Chocolate now? Do what you pleafe (faid I) then she left me half an Hour alone, and she came back with a filver Plate with two Cups of Chocolate and fome Bifcuits on it. I drunk one Cup, and defired her to drink the other, which she did. Well, Mary, faid I, can you give me any Account of the Reason of my being here? not yet, Madam, faid she, but only have patience for a little while. With this Answer she left me, and an Hour after came again with two Baskets, with a fine holland Shift, a holland under Petticoat with fine Lace round about it: Two filk Petticoats, and a little Spanish Wastcoat with a gold Fringe all over it: With Combs and Ribbons, and every thing fuitable to a Lady of higher Quality than I: But my greatest Surprise was to see a gold Snuff-Box with the Picture of Don Francisco Torrejon in it. Then I foon understood the Meaning of my Confinement. So I confidered with my felf, that to refuse the Present would be the Occasion of my immediate Death, and to accept of it was to give him even on the first Day too great Encouragement against my Honour. But I found, as I thought then, a Medium in the Case, so I faid, Mary, pray give my Service to Don Fran-Nn 2 1903

cifco Torrejon and tell him, that as I could not bring my Cloaths along with me last Night, Honefty permits me to accept of those Cloaths which are necessary to keep me decent; but since I take no Snuff, I beg his Lordship to excuse me, if I do not accept this Box. Mary went to him with this Answer, and came again with a Picture nicely fet in Gold with four Diamonds at the four Corners of it, and told me, that his Lordship was mistaken, and that he defired me to accept that Picture, which would be a great Favour to him; and while I was thinking with my telf what to do, Mary faid to me; pray, Madam, take my poor Advice, accept the Picture and every Thing that he fends to you; for confider, that if you do not confent and comply with every Thing he has a mind for, you will foon be put to Death, and no Body will defend you; but if you are obliging and kind to him, he is a very complaifant and agreeable Gentleman, and will be a charming Lover; and you will behere like a Queen, and he will give you another Apartment with a fine Garden, and many young Ladies shall come to visit you: So Fadvise you, to fend a civil Answer to him, and defire a Vifit from him; or elfe you will foon begin to repent your felf. O dear God, faid I, must I abandon my Honour without any Remedy! If Poppose his Defire, he, by Force, will obtain it; and full of Confusion, I bid Mary to give him what Answer she thought fir: She was very glad of my humble Submillion, and went to give Don Francifco my Answer. She came back a few Minutes after, all overjoyed to tell me, that his Lordship would honour me with his Company at Supper, and that he could not come fooner on the Account

of some Business that called him abroad; but in the mean Time he defired me to mind nothing, but how to divert my felf, and to give to Mary, my Measure for a suit of new Cloaths, and order her to bring me every Thing I could wish for, Mary added to this; Madam, I may call you now my Mistress, and must tell you, that I have been in the Holy Office these fourteen Years, and I know the Cultoms of it very well, but because filence is imposed upon me under Pain of Death, I cannot tell you any Thing, but what concerns your Person; so in the first Place, do not oppose the Holy Fathers Will and Pleasure; secondly, if you see some young Ladies here, never ask them the Occasion of their being here, nor any Thing of their Business, neither will they ask you any Thing of this Nature, and take Care not to tell them any Thing of your being here; you may come, and divert your felf with them at fuch Hours as are appointed; you shall have Musick, and all Sorts of Recreations; three Days hence you shall dine with them, they are all Ladies of Quality, young and merry; and this is the best of Lives, you will not long for going abroad, you will be fo well diverted at Home; and when your Time is expired, then the Holy Fathers will fend you out of this Country and marry you to fome Nobleman. Never mention the Name of Don Francisco, nor your Name to any: If you fee here fome young Ladies of your Acquaintance in the City, they never will take Notice of your formerly knowing each other, tho' they will talk with you of Indifferent Matters, fo take Care not to speak any Thing of your Family. All these Things together made me astonished, or rather stupissed, and the whole seem'd to

me a Piece of Enchantment; fo that I could not imagine what to think of it. With this Leffon the left me, and told me, the was going to order my Dinner, and every Time she went out, she lock't the Door after her. There were but two high Windows in my Chamber, and I could fee nothing thro' them, but examining the Room all over, I found a Closet with all Sorts of historical and profane Books, and every Thing necessary for Writing. So I fpent my Time till the Dinner came in, Reading some diverting amorous Stories, which was a great Satisfaction to me. When Mary came with the Things for the Table, I told her that I was inclined to fleep, and that I would rather sleep, than go to Dinner, so she asked me, whether she should awaken me or not, and at what Time? Two Hourshence (faid!) fol lay down and fell afleep, which was a great Refreshment to me. At the Time fixt, she waken'd me, and I went to Dinner, at which was every Thing that could fatisfie the most nice Appetite. After Dinner she left me alone, and told me, if I did want any Thing, I might ring the Bell, and call: So I went to the Closet again and spent three Hours in reading. I think really I was under fome Enchantment, for I was in a perfect suspension of Thoughts, fo as to remember neither Father or Mother, for this run least in my Mind, and what was at that Time most in it, I do not know. Mary came and told me, that Don Francisco was come home, and that she thought, he would come to fee me very foon; and begged of me, to prepare my self to receive him with all manner of Kindness. At seven in the Evening Don Francisco came in, in his Night-gown and Night-cap, is and the whole seem die Sitte

not with the Gravity of an Inquisitor, but with the Gaiety of an Officer. He faluted me with great Respect and Civility, and told me, he had defigned to keep me Company at Supper, but could not that Night, having some Business of Confequence to finish in his Closet; and that his coming to fee me, was only out of the Respect he had for my Family, and to tell me at the fame Time, that some of my Lovers had procured my Ruin for ever, accusing me in matters of Religion; that the Informations were taken, and the Sentence pronounced against me, to be burnt alive in a dry Pan with a gradual Fire; but that he out of Pity and Love to my Family, had flopped the Execution of it. Each of these Words was a mortal Stroke on my Heart, and knowing not what I was doing, I threw myfelf at his Feet, and faid : Seignior have you stopped the Execution for ever? That only belongs to you, to ftop it, or not (faid he) and with this he wish'd me a good Night. As foon as he went away, I fell a crying, but Mary came, and asked me, what could oblige me to cry fo bitterly? Ah! good Mary (faid I) pray tell me, what is the meaning of the dry Pan, and gradual Fire? For Iam in Expectation of nothing but Death, and that by it. O! Madam, never fear, you will fee another Day the dry Pan and gradual Fire, but they are made for those that oppose the Holy Fathers Will, not for you that are fo ready to obey them, But, pray, was Don Francisco very civil and obliging? I do not know (faid I) for his Discourse has put me out of my Wits, this I know, that he faluted me with Respect and Civility, but he has left me abmptly ... Well, (faid Mary) you do not know his Aug-

his Temper, he is the most Obliging Man in the World, if People are Civil with him; and if noth he is as unmerciful as Nero, and fo for your own Prefervation, take Care to oblige him in all Refer pects; now, pray go to Supper, and be cafy. I wasfo much troubled in Mind, with the Thoughts of the dry Pan, and gradual Fire, that I could neither eat nor fleep that Night. | Early in the Morning, Mary got up, and told me that no Body was yet up in the House, and that she would fliew me the dry Pan, and gradual Fire, on Condition that I should keep it Secret for her fake, and my own too, which I having promifed her, she took me along with her, and shew'd me a dark Room with a thick Iron Door, and within it an Oven, and a large brafs Pan upon it, with a Cover of the fame, and a Lock to it, the Oven was burning at that Time; and I ask'd Mary, for what use that Pan was there? and she, without giving me any Answer, took meby the Hand out of that Place, and carryed me into a large Room, where the fliew'd me a thick Wheel cover'd on both fides with thick Boards, and opening alittle Window in the Center of it, defired me to look with a Candle on the Infide of it; and I faw all the Circumference of the Wheel fet with tharp Rafors. After that, the shew'd me a Pit fell of Serpents and Toads. Then the faid to me now, my good Miffres, I tell you the use of these three Things. The dry Pan and gradual hire are for Hereticks, and those that opposethe Holy Fathers Will and Pleasure, for they are put all naso ked and alive into the Pan, and the Cover of it being locked up, the Executioner begins to puo in the Oven a fmall Fire, and by degrees, the Aug-

augmenteth it, till the Body is reduced into Alhes. The fecond is designed for those that fpeak against the Pope, and the Holy Fathers, for they are put within the Wheel, and the little Door being locked, the Executioner turns the Wheel till the Person is Dead. And the third is for those that contemn the Images, and refuse to give the due Respect and Veneration to ecclesiastical Persons, for they are thrown into the Pit, and there they become the Food of Serpents and Toads. Then Mary faid to me, that another Day, she would shew me the Torments for publick Sinners and Transgressors of the five Commandments of our Holy Mother the Church; fo I in a deep Amazement, defired Mary to shew me no more Places, for the very Thoughts of those three, which I had seen, were enough to terrific me to the Heart. So we went to my Room, and she charged me again to be very obedient to all the Commands, Don Francisco should give me, or to be affured, if I did not, that I was to undergo the Torment of the dry Pan. Indeed I conceived fuch an Horror for the gradual Fire, that I was not Mistress of my Senses, nay, nor of my Thoughts: So I told Mary, that I would follow her Advice, and grant Don Francifeo every Thing he would defire of me. If you are in that Disposition (said she) leave off a'l Fears and Apprehensions, and expect nothing but Pleasure and Satisfaction, and all manner of Recreation; and you shall begin to experience some of these Things this very Day. Now let me dress you, for you must go to wish a good Morrow to Don Francisco and to breakfast with him. I thought really, this was a great Honour to me, VEST

and fome Comfort to my troubled Mind; for I made all the Haste I could, and Mary conveyed me through a Gallery into Don Francisco's Apartment: He was still in Bed, and defired me to fit down by him, and ordered Mary to bring the Chocolate two Hoursafter, and with this the left me alone with Don Francisco, who immediately ardently declaring his Inclinations, I had not the Liberty to make any Excuse, and so by ex-tinguishing the Fire of his Passion, I was freed from the gradual Fire and dry Pan, which was all that then troubled my Mind. When Mary came with the Chocolate, I was very much ashamed to be feen with him in Bed, but she coming to the Bed side where I was, and kneeling down, payed me Homage as if I was a Queen, and ferved me first with a Cup of Chocolate, still on her Knees, and bade me to give another Cup to Don Francisco my self, which he received mighty graciously, and having drunk up the Chocolate, the went out; we discoursed for a while of various Things, but I never spoke a Word, but when he desired me to answer him: So at ten of the Clock, Mary came again, and dreffing me, the defired me to go along with her, and leaving Don Francisco in Bed, the carried me into another Chamber very delightful and better furnished than the first; for the Windows of it were lower, and I had the Pleasure of seeing the River, and Gardens on the other side out of it. Then, Mary told me, Madam, the young Ladies of this House will come before Dinner to welcome you, and make themselves happy in the Honour of your Company, and will take you to dine with them. Pray remember the Advices I have given you already

ready, and do not make your felf unhappy by asking useless Questions. She had not finish'd these Words, when I saw entring my Apartment (which did confift of a large Antichamber, and a Bed-chamber with two large Closets) a Troop of young beautiful Ladies finely Drest, who all, one after another, came to embrace meand to with me joy. My Senses were in a perfect Suspension, and I could not fpeak a Word, nor answer to their kind Compliments: But one of them feeing me so silent, faid to me, Madam, the Solitude of this Place will affect you in the beginning, but when you begin to be in our Company and feel the Pleasures of our Amusements and Recreations, you will quit your pensive Thoughts: Now we beg of you the Honour, to come and dine with us to day, and henceforth three Daysin a Week. I did thank them, and we went to Dinner. Day we had all Sorts of exquisite Meats, and were ferved with delicate Fruits and Sweet meats. The Room was very long with two Tables on each side, and another at the Front of it, and I reckoned in it that Day 52 young Ladies, the oldest of them not exceeding 24 Years of Age: Six Maids did ferve the whole Number of us, but my Mary waited on me alone that Day. After Dinner we went up Stairs into a long Gallery, all round about with Lattice-windows; where, fome of us playing on Instruments of Musick, thers playing at Cards, and some walking about, we spent three Hours together. At last Mary came up ringing a small Bell, which was the Signal to retire into our Rooms, as they told me; but Mary faid to the whole Company: Ladies, to day is a Day of Recreation, fo you may go into what 002

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what Room you please till eight of the Clock, and then, you are to go into your own Chambers: So they all defired Leave to go with me to my Apartment to spend the Time there, and I was very glad, that they prefer'd my Chamber to a-nother; fo all going down together, we met in my Antichamber a big Table with all Sorts of Sweet-meats upon it, Iced Cinnamon-water, and Almonds-milk, and the like, every one did eat and drink, but no Body spoke a Word touching the Sumptuoushess of the Table, nor mention'd any Thing concerning the Inquisition of the Holy Fathers. So we fpent our Time in merry indifferent Conversation till eight of the Clock. Then every one retired to their own Room, and Mary told me that Don Francisco did wait for me, fo we went to his Apartment, and Supper being ready, we both alone fat at Table, attended by my Maid only. After Supper Mary went away, and we to Bed, and next Morning the did ferve us with Chocolate, which we drunk in Bed, and then flept till ten of the Clock. Then we got up, and my waiting Maid carryed me into my Chamber, where I found ready two Suits of Cloaths of a rich Brocade and every Thing else fuitable to a Lady of the first Rank. I did put on one, and when I was quite Dreft, the young Ladies came to wish me a good Morrow, all drest in different Cloaths, and better than the Day before, and we fpent the fecond and third Day in the fame Recreation, Don Francisco continuing alfo with me in the fame manner. But the third Morning after drinking Chocolate in Bed, as the Custom was for Don Francisco and me. Mary told me, that a Lady was waiting for me in her OWA

own Room, and defired me to get up with an Air of Command, and Don Francisco laying nothing against it, I got up, and left him in Bed. I thought really that this was to give me some new Comfort and Diversion; but I was very much mistaken, for Mary conveyed me into a young Lady's Room not eight Foot long, which was a perfect Prison, and there before the Lady told me: Madam, this is your Room and this young Lady your Bed-fellow and Comarade, and left methere with this unkind Command. O Heavens! thought I, what is this that has happened me? I fancied my felf out of Grief, and I perceive now the Beginning of my Vexation. What is this dear Lady? (faid I) is this an inchanted Palace, or a Hell upon Earth? I have loft Father and Mother, and what is worse, I have lost my Honour and my Soul for ever. My new Companion, feeing me like a Mad-woman, took me by the Hands and faid to me, dear Sifter (for this is the Name I will give you henceforth) leave off your crying, leave off your Grief and Vexation; for you can do nothing by fuch extravagant Complaints but heap Coals upon your Head, or rather under your Body. Your Misfortunes and ours are exactly of a Piece: You fuffer nothing, that we have not fuffered before you; but we are not allowed to shew our Grief for fear of greater Evils: Pray take good Courage, and hope in God; for he will find fome way or other to deliver us out of this hellish Place; but above all things take Care, not to thew any Uneafiness before Mary, who is the only Instrument of our Torments, or Comfort; and have Patience till we go to Bed, and then without any Fear, I will tell you more of the Mat-

ter. We do not dine with the other Ladies to Day, and may be, we shall have Opportunity of talking before Night, which I hope will be of some Comfort to you. I was in a most desperate Condition, but my new Sister Leonora (this was her Name) prevailed fo much upon me that I overcame my Vexation before Mary came again to bring our Dinner, which was very different from that I had the three Days before. After Dinner another Maid came to take away the Plate and Knife, for we had but one for us both, and lockt up the Door. Now my Sifter, faid Leonora, we need not fear being disturbed till eight at Night: So I may fafely instruct you, if you promise me upon your Hopes of Salvation, to keep fecret, while you are here in this House, all the Things I shall tell you. I threw my felf down at her Feet and promifed Secrefy. Then the begun to fay: My dear Sifter, you think it a hard Cafe, that has happened to you, I affure you all the Ladies here in this House have already gone thro' the same, and in time you shall know all their Stories, as they hope to know yours. I suppose that Mary has been the chief Instrument of your Fright, as the has been of ours, and I warrant the has thewn to you some horrible Places, tho not all, and that at the only Thought of them, you were fo much troubled in your Mind, that you have chosen the fame Way we did, to get some ease in our Hearts. By what has happened to us, we know that Don Francisco has been your Nero; for the three Colours of our Cloaths, are the diffinguishing Tokens of the three holy Fathers: The red Silk belongs to Don Francisco, the Blew to Guerrero, and the Green to Aliaga. For they wie to give

the three first Days these Colours to those Ladies that they bring for their Use. We are frictly commanded to make all Demonstrations of Joy, and to be very merry three Days, when a young Lady comes here, as we did with you, and you must do with others: But after it, we live like Prisoners without feeing any living Soul but the fix Maids and Mary which is the House-keeper. We dine all of us in the Hall three Days a Week, and three Days in our Rooms. When any of the holy Fathers has a Mind for one of his Slaves, Mary comes for her at nine of the Clock, and conveyeth her to his Apartment: But as they have fo many, the Turn comes, may be once in a Month, except for those that have the Honour to give them more Satisfaction than Ordinary, for those are sent for very often. Some Nights, Mary leaves the Door of our Rooms open, and that is a Sign, that fome of the Fathers has a Mind to come that Night, but he comes fo filent, that we do not know, whether he is our own Patron, or not." If one of us happen to be with Child, the is removed into a better Chamber, and the fees no Body but the Maid, till fhe is delivered. The Child is taken away and we do not know where it is carried. Mary doth not fuffer Quarrels between us, and if one happens to be troubleforme, the is bitterly chastised for it? So we are always under a continual Fear! If have been in this House these six Years, and I was not fourteen Years of Age, when the Officers took me from my Father's House, and I have been brought to bed but once. We are at present fifty two young Ladies, and we lose every Year fix or eight, but we do not know, where they are sent; times I have seen here seventy three Ladies. All our continual Torment is to think, and with great Reason, that when the holy Fathers are tired of one, they put her to Death; for they never will run the Hazard of being discovered in these Misdemeanours, by sending out of the House any of our Companions: So the we cannot oppose their Commands, and therefore we commit so many Misdoings, yet we still servently pray God and his blessed Mother to forgive us them, since 'tisagainstour Wills we do them, and to preserve us from Death in this House. So, my dear Sister, arm your self with Patience, and put your Trust in God who will be our only Desender and Deliverer.

This Discourse of Leonora did ease me in some Measure, and I sound every Thing as she had told me: And so we lived together eighteen Months, in which time we lost eleven Ladies, and we got nineteen new ones. I knew all their Stories, which I cannot tell you to-night, but if you be so kind as to stay here this Week, you will not think your Time lost, when you come to know them all. I did promise her to stay that Week with a great deal of Pleasure and Satisfaction; but tho it was very late, and the People of the House were retired, I begged of her to make an End of the Story concerning her self, which she did in

the following Manner.

After the eighteen Months, one Night, Mary came and ordered us to follow her and going down Stairs, the bade us to go into a Coach, and this we thought the last Day of our Lives. We went out of the House, but where, we did not know, till we were put in another House and Room

Room worfe than the first, where we were confined above two Months without feeing any of the holy Fathers, or Mary, or any of our Companions: And in the fame Manner we were removed from that House to another, where we continued till we were miraculously delivered by the French Officers. Mr. Faulcaut happily for me, did open the Door of my Room, and as foon as. he faw me, begun to frew me very much Civility, and took me and Leonora along with him into his Lodgings, and after he heard my whole Story, and fearing that Things would turn to our. Disadvantage, he ordered the next Day to send us. to his Father. We were dreft in Mens Cloaths to go the more fafely; and fo we came to this, House, where I was kept for two Years, as the Daughter of the old Man, till Mr. Faulcaut's, Regiment being broke, he came Home and two Months after married me. Leonora was married. to another Officer, and they live in Orleans, which being in your Way to Paris, I do not question but you will pay her a Visit. Now my Husband is at Court, folliciting a new Commission, and he will be very glad of your Acquaintance, if he has not left it before you go to Paris. Thus ended our first Entertainment the first Night.

I did flay there afterwards twelve Days, in which the told me the Stories of all the young Ladies, which Leonora did repeat to me without any Alteration, as to the substantial Points of them: But these diverting Accounts containing fome particular Circumstances, touching the horrible Procedure of that Tribunal, but more especially being full of amorous Intreagues, I think fit not to infert them here, but to give them in a feparate

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parate Book to the Publick, if defired; for as I have many other Things to fay, touching the Corruptions of the Romish Priefts Theie Accounts may be inferred there, to shew theill Practices and Corruptions of the Inquifitors. So I proceed to fpeak of the new Quarters of the French Troops in the Inquificion, and of the Reftan ration of the holy Fathers med it; and alterwards I will go on with the Inflances of the publick y, and took me and Leesens along wil

Trvals.

When the Marquifs de Taurcy was chosen Governor of the Fort of Aljaferia, where formerly the holy Office was kept, he put a ftrong Garrison into it, the holy Fathers were obliged to remove and take away their Prisoners, but they did wall all the Doors of their fecret Prisons, where they used to keep the hellish Engines; so we could not then know any thing of their Barbarity in the punish ing of Innocents; and I think, that as they did confider thenselves as unfetteled, and being in Hopes to recover again the former Place, they did not move their influmant inflruments of Torment, fo there were none found in the last House, when they were turned out: Navi among so great a Number of Prifoners delivered our of it. we cou'd converfe with none of them: "For as foon as they got out, for fear of a new Order from the King, or Pope, they made their Escape out of the Country, and they were very much in the Right of it, for the Inquisition is a Place to be very much feared, and not be tryed a fecond time, ome particular Circumstances, eti qish nes suo li

At last after eight Months of Reprieve, the same inquisitors came again with more Power than before, for Don Pedro Guerrero first Inqui-

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fitor was chosen by the Pope, at King Philip's Request, ecclesiastical Judge for Priests, Fivers. and Nuns, to examine, and punish Crimes of Difaffection to his Majesty : So for a while he was Pope, King and Tyrant The first Thing he did was to give the Publick an Account of the Crimes for which all the Prisoners, that had been delivered, were confined in the Inquifition, to vindicate this Way the Honour of the three Inquisitors, commanding at the same time all forts of Persons to discover and secure any of the said Prisoners under Pain of Death. This Proclamation was a Thing never before heard of, and we may fay, that Satisfactio non petita, generat Suspicionem; For really by this, they did declare themselves guilty of what was charged on them in Relation to the Seraglio, in the Opinion of serious, sensible People. But every Body was terrified by the faid Proclamation, and none dared to fay any Thing about it. willies I should own made orong

The unmerciful Guerrero like a roaring Lyon, begun to devour all Sorts of People, shewing by this, his great Affection to the King, and fervent Zeal for the Pope; for under Pretence of their being difaffected to his Majesty, he confined, and that publickly, near three hundred Fryers and one hundred and fifty Priefts, and agreater Number of the Laity Next to this he made himfelf Master of their Estates, which were fold publickly, being bought by the good loyal Subjects. He did suspend ab Officio et Beneficio many secular Priests, and banished them out of the Dominions of Spain; whipt others publickly, banished and whipt Fryers, and took the Liberty infolently to go into the Monastery of the Nuns of St. Lucia P p 2 and

and whipt fix of them for being affected to Charles the III. and he imprisoned Dona Catherina Cavero, only for being the Head of the imperial Faction. But observe, that this Whipping of the Nuns, is only giving them a Discipline: i. e. So many Strokes with a Rod on the Shoulders; and Guerrero was so impudent, and barefaced a Nero, that commanding the poor Nuns to turn their Habits backwards and discover their Shoulders, he himself was the Executioner of this unparalleled Punishment.

As to the Lairy that was put into the Inquisition, and whose Estates were seized, we did not bear any thing of them, but I am sure they did end their miserable Lives in that horrid Place. Many of them lest a great Family behind them, who all were reduced to Beggary; for when the Heads of them were confined, all the Families must suffer with them: And this is the Reason, why more than two thousand Families lest the City and every Thing they had, rather than undergo the Miseries of that Time, and the cruel Persecution of Guerrero: So we may believe, that having so great Authority, as he had, he soon could recruit his Seraglio.

Tho' Guerrero was so busy in the Affairs of the King, he did not forget the other Business concerning the Catholick Faith; so to make the People sensible of his indefatigable Zeal, he begun again to summon Priests and Fryers to new Tryals, of

which I am going to fpeak.

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The Tryal of a Fryer of St. Jerome, Organist of the Convent in Zaragola.

A LL the summoned Persons being together in the Hall, the Prisoner and a young Boy were brought out, and after the first Inquisitor had sinished his bitter Correction, the Secretary read the Examinations and Sentence, as followeth.

Whereas Informations were made, and by Evidences proved, that Fr. Joseph Peralta has committed the Crime of Sodomy with the present John Romeo his Disciple, which the said Romeo himself owned upon Interrogatories of the holy Inquifitors: They having an unfeigned Regard for the Order of St. Jerome, do declare and condemn the said Fr. Joseph Peralta to a Year's Confinement in his own Convent, but that he may affist at the divine Service, and celebrate Mass. Item, for an Example to other like Sinners, the holy Fathers declare, that the faid John is to be whipt thro' the publick Streets of the Town, and receive at every Corner, as it is a Custom, five Lashes, and that he shall wear a Coroza, i. e. a fort of a Mitre on his Head, feathered all over, as a Mark of his Crime. Which Sentence is to be executed on Friday next without any Appeal.

After the Secretary had done, Don Pedro Guerrero did ask Fr. Joseph, whether he had any thing to say against the Sentence or not? And he answering, no: The Prisoners were carried back to their Prisons, and the Company was dismissed. Observe the Equity of the Inquisitors in this Case: The Boy was but sourteen Years of Age, under the Power of Fr. Joseph, and he was charged

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with the Penalty and Punishment, Fr. Joseph did deserve. The poor Boy was whipe according to Sentence, and died the next Day.

The Tryal of Father Pueyo, Confessor of the Nuns of St. Monica.

His Criminal had been but fix Days in the Inquisition, before he was brought to hear his Sentence, and every Thing being performed as

Whereas Father Pueyo has committed Fornication with five spiritual Daughters (fo the Nuns which confess to the same Confessor continually are called) which is, besides Fornication, Sacrilege and Transgression of our Commands, and he himself having owned the Fact, we therefore declare, that he shall keep his Cell for three

Weeks, and lofe his Employment, &c.

The Inquisitor asked him, whether he had any Thing to say against it: And Father Pueyo said: Holy Father, I remember that when I was chofen Father Confessor of the Nuns of our Mother St. Munica, you had a great Value for five young Ladies of the Monastery; and you sent for me, and begged of me to take care of them; fo I have done as a faithful Servant, and may fay unto you: Domine quinque Talenta tradidifti me, ecce alia quinque super lucratus sum. The Inquisitors could forbear laughing at this Application of the Scripture; and Don Pedro Guerrero was fo well pleafed with this Answer, that he told him: Tou faidwell, therefore, Peccatatuaremittuntur tibi, nunc vade in Pace, et noli amplius peccare. This was a pleasant Tryal, and Pueyo was excused from

from the Performance of his Penance by this im-

rould finely believe, that fuch Crimes, are rec-

THE Secretary read the Examinations, evidences and Convictions, and the faid Lizondo (who was Licenciate or Master of Arts) himself did owne the Fact which was as followeth.

The faid Lizando, the an Ingenious Man, and fit for the Sacerdotal Function, would not be ordained, giving out that he thought himself unworthy of so high Dignity, as to have every Day the Saviour of the World in his Hands after the Confectation And by this feigned Humility he began to infinuate himfelf into the People's Opinion, and pass for a religious godly Man among them. He studied Physick, and practifed it only with the Poor in the beginning, but being called afterwards by the Rich, and especially by the Nuns, rat laft he was found out in his Wickedness: for he used to give fomething to make the young Ladies fleep, and this way he obtained his lafeivious Defires. But one of the Evidences fwore that he had done these Things by the help of Magick, and that he had used only an Incantation with which he made every Body fall a fleep: But this he absolutely denied, as an imposition and Falfity. We did expect a severe Sentence but it was only, that the Licenciate was to discover to the Inquifitors on a Day, appointed by them, the Receipt for making the People fleep; and that the Punishment to be inflicted on him was to be referred to the Diferetion of the Holy Fathers.

We faw him afterwards every Day walking in the Streets, and this was all his Punishment we must furely believe, that such Crimes are reckoned but a Trifle among them, for very feldom they shew any great Displeasure or Severity to those that are found guilty of them. 32 HH dences and Convictions, and the

Of An Order from the Inquisitors to arrest a Hor fe and to bring him to the Holy Office,

HE Case well deserves my Trouble in giving a full Account of it; fo I will explain it from the Beginning to the End. The Rector of the University of Zaragosa has his own Officers, to arrest the Scholars, and punish them, if they commir any Crime. Among their Officers, there was one called, Guadalazara, who was mighty officious and troublefome to the Collegians or Students, for, for the least Thing in the World, he did arrest them. The Scholars did not love him at all, and contrived how they should punish him, or to play fome Comical Trick upon him. anAt last some of the strongest did agree, to be at the Bottom of the Steeple of the University in the Evening, and fix of them in the Bellfery, who were to let down a lufty young Scholar tyed with a strong Rope, at the hearing of this Word, War. So the Scholars that were in the Yard and at the Bottom of the Steeple did pick a Quarrel purpofly to bring Guadalaxara there, and when he was already among them, arresting one, they cryed our, War: At which Sign, the fix in the Steeples let down the ty'd Scholar, who taking in his Atms Guadalaxara, and being pulled up by the fix, he carryed him up almost 20 Foot high, and let him

fall down. The poor Man was crying out, U Jesus! the Devil has taken me up, The Students that were at the Bottom, had Instruments of Mufick, and put off their Cloaks to receive him in, and as he cryed out the Devil, the Devil; the Muficians answered him with the Instruments, repeating the same Words he'did pronounce himfelf; and with this gathering together great Numbers of Scholars, they took him in the Middle. continuing always the Musick and Songs, to prevent by this, the People's taking Notice of it, and every Body did believe that it was only a meer Scholastical Diversion: So with this Melody and Rejoycings they carryed the troublefome Guadalaxara out of the Gates of the City into a Field called, the Burnt Place, because formerly the Hereticks were burnt in that Field. There was a dead Horse, and opening his Belly, they tyed the poor Officer by the Hands and Legs, and placed him within the Horfe's Belly, which they fowed, leaving the Head of Guadalaxara out under the Tale of the Horse, and so they went back into the City. How difmal that Night was for the poor Man, any Body may imagine; but yet it was very fweet to him in Comparison to what he fuffered in the Morning; for the Dogs going to eat of the dead Horse's Flesh, he, for fear they should cat of his Head, continually cried out; ho! ho! Perros, i. e. Dogs, and that Day he found, that not only the Scholars, but even the very Dogs were afraid of him, for the Dogs did not dare to approach the dead Horle. The Labourers of the City, who are a most Ignorant Sort of People, but very pleafant in their ruftick Expressions, going out to the Field by break うった理

break of the Day, faw the Dogs near the Horfe, and heard the Voice, ho! ho! Perror! They looked up and down, and feeing no Body, drew near the Horse, and hearing the same Voice, frightned out of their Senies, went into the City again, and gave out, that a dead Horse was fpeaking in the burnt Field, and as they did affirm and fwear the Thing to be true, Crowds of People went to fee and hear the Wonder, or as many others faid, the Miracle of a dead Horse speaking. A Publick Notary was among the Mobb, but no Body dared to go near the Horse, and this Notary went to the Inquisitors to make an Affidavit of this Cafe, and added, that no Body having Courage enough to approach the Horse, it was very proper to fend some of the Fryers with Holy Water and Stola to exorcize the Hoft, and find out the Caufe of his fpeaking. But the Inquisitors, who think to command Beasts, as well as reasonable Creatures, fent six of their Officers with strict orders, to carry the Horse to the Holy Offices The Officers, having an Opinion that the Devil must submit to them, went and approaching the Horse, they saw the Head under the Tail, and the poor Man crying out, help, take me out of this putrified Grave: For God's fake good People make hafte, for I am not the Devil, nor Ghoff, nor Apparition, but the real Body and Soul of Guadalaxara, the Constable of the University; and I do renounce in this Place the the Office of arresting Scholars for ever, and I do forgive them this Wrong done to me, and thanks be to God and to the Virgin of Pilar, who has preferved my Body from being converted into a dead Horle, that I am alive ftill. 1.4. Sulling land commend ! Thefe

These plain Demonstrations of the Nature of the Thing did not convince in the least the Officers of the Inquisition, who are always very strict in the Performance of the Orders given them, fo they rook the dead Horse and carryed it to the Inquifition o Never was more People feen in the Streets and Windows, than on that Day, besides the great Crowd that followed the Corps, which I faw my felf the Inquisitors having Notice before hand, went to the Hall, to receive the Informamations from the Horfe, and after they had ask'd him many Questions, the poor Man pushing up the Tail with his Nofe, to fpeak, to fee and to be feen, still answering them, the wife Holy Fathers trusting not to his Information, gave order to the Officers to carry the speaking Horse to the Torture, which being done accordingly, as they begun to turn the Ropes thro, the Horse's Belly, at the third turning of them, the Skin of the Belly broke, and the real Body of Guadalax ara did appear in all his Dimentions, and by the Horfe's Torture, he faved his Life. The poor Man died tree Weeks after, and he forgave the Scholars who contrived this Milchief, and an Elegy was, to defend the faid Proposition das deid ad share

Theses desended by F. James Garcia in the Hall-

THE Cafe of the Reverend Father F. Hamer Garcia made a great Noiso in Spain, which Examinations were made of the Purious were that the Purious were made of the Purious were the purious were made of the Purious were the Purious were made of the Purious were the purious

of whom I have spoke several Times in my Book. His Father, tho' a Shoe-maker by Trade, was very

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Honest and well beloved, and as God had beflowed on him Riches enough, and had he but one Child, he gave him the best Education he could in the College of Jefaits, where, in the Study of Grammar, he figualized himself for his Vivacity, and uncommon Witto After going to the Univerfiry, he went thro' Philosophy and Divinity with the Admiration of his Malters; he entered St. Auguftin's Order, and after his Noviciate was onded. defirous to obtain the Degree of Malter of Arts, he defended publick Theles of Philosophy, and aftery other Theles of Divinity, without any Moderator to answer for him in Case of Necessity The Thefes and fome Propositions were quite new to the Dearned People. For among other Propolitions, one was, Innocentium effection Pontificem, non eft de fide in e, has not an Artiele of Faith, that Innocent is the true Pope. And next to this Proposition, this other !!! Non Crede re guod non video, non est Contra fidem 10 is not against the Catholick Faith, not to believe Louise who faved his Life of The sal and I want

Upon Account of these two Propolitions he was summoned by the Inquisitors, and ordered to desend the said Propositions separately in the Hall of the Inquisition, and answer for fix Days together to all the Arguments of the Learned Qualificators; which he did, and kept his Ground with so much Resoluteness, and Learning, that instead of being punished for it, he was honoured with the Cross of Qualificator, after the Examinations were made of the Purity of his Blood.

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Sentence given against Lawrence Castro, Goldreligue on smith of Zaragoza. In thing and a

T Awrence Caftro was the most famous and wealthy Gold fmith in the City, and as he went one Day to carry a Piece of Plate to Don Pedro Querrero, before he payed him, he bade him to go and see the House, along with one of his Do meltick Servants; which he did, and feeing nothing but Doors of Iron, and hearing nothing but Lamentations of the People within, having returned to the Inquifitor's Apartment, Don Pedre asked him, Lawrence, how do you like this Place? To which Lawrence faid, I do not like it at all, for it feems to me, the very Hell upon Barth. This innocent, but true Answer was the only Occasion of his Misfortune; for he was immediately fent into one of the hellish Prifons, and at the fame Time, many Officers went ro his House, to feize upon every Thing, and that Day he appeared at the Bar, and his Sentence was read, he was condemned to be whipt thre' the publick Streets, to be marked afterwards on his shoulders with a burning fron, and to be fent for ever to the Gallies: But the good honest unfortunate Wan died that very Day; all his Grime being only to fay, that the Holy Office did feem to him Helf on Earth.

At the fame time a Lady of a good Fortune was whipt, because the faid in Company; I do not know whether the Pope is a Man, or a Woman; and I hear wonderful Things of him every Day; and I do imagine, he must be an Animal very rare. For these Words, she lost Honour, Fortune and Life, for the died fix Days after the Ex-

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The following Instance shall be a Demonstration of this Truth, and shew, how the Inquisitors favour the Ecclesiasticks more than the Laity, and the Reason, why they are more severe upon one, than the other, again, almost sell on an

In the Diocess of Murcia, was a Parish Priest in a small Village in the Mountains. The People of it were almost all of them Shepherds, and were obliged to be always abroad with their Flocks, so the Priest being the Commander of the Shepherdesses, begun to preach every Friday in the Afternoons all the Congregation being composed of the World men of the Town. His constant Subject was the indispensible Duty of paying the Tithes to him, and this not only of the Fruits of the Earth, but of the seventh of their Sacraments too, which is Matrimony; and he had fuch great Eloquence to perswade them to Secrecy, as to their Husbands, and a ready Submission to him, that he begun to resp the Fruit of his Doctrine in a few Days; and by this wicked Example, he brought into the Lift of the Tithes all the Married Women of the Town, and he did receive from them the Tenth for fix Years together: But his infernal Doctrine, and Practice was discovered by a young Woman who was to be married, of whom the Priest asked the Tithe before band; for the telling it to her Sweet-heart, he went to discover the Case to the next Commissary of the Inquisition, who have ving examined the Matter, and found it trues her took the Priest and sent him to the Inquisitions he was found guilty of fo abominable a Sin, and he

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himself confess dit, and what was the Punishment inflicted on him? Only to confine him in a Fryer's Cell for fix Months. The Priest being confin'd, made a Virtue of Necessity, and so he composed a fmall Book intituled, The true Penitent, which was univerfally approved by all Sorts of People for folid Doctrine and Morality. He dedicated the Work to the Holy Inquifitors, who for Reward of his Pains, gave him another Parish a great deal better than the first . But harden'd Wretch! there he fell again to the fame Trade of receiving the Tithes; upon which the People of the Parish complained to the Governor, who aquainted the King with the Cafe; and his Majesty ordered the Inquisitors to apply a speedy Remedy to it; fo the Holy Fathers did fend him to the Pope's Gallies for five Years Time.

I must owne, it is quite against my Inclination, to give this and the like Accounts, for it will seem very much out of the way of a Clergyman: But if the Reader will make Resections on them, and consider that my Design is only to shew how unjustly the Inquisitors do act in this and other Carfes, he will certainly excuse me; for they really deserve to be ridiculed, more than argued against, Reasoning being of no Force with them; but a Discovery of their infamous Actions and Laws, may be, will produce, if not in them, in some People at least, a good Effect.

The Roman Catholicks believe there is a Purgatory, and that the Souls suffer more Pains in it, than in Hell: But I think that the Inquisition is the only Purgatory on Earth, and the Holy Fathers are the Judges and Executioners in it. The Reader may form a dreadful Idea of the Barbarity

faid, but I am fore, it never will come up to what it is in reality, for it passerh all under Understanding, not as the Peace of God, but as the War of the Devil.

So that we may easily know by this and the aforesaid Account, that they leave of the Obserteryance of the first Precepts of the Holy Office, and chastise only those, that speak either against the Pope, Clergy, or the Holy Inquisition.

The only Reason of settling that Tribunal in Spain, was to examine and chastise Sinners, or those that publickly contemned the Catholick Faith: But now a Man may blashheme, and commit the most heinous Crimes, if he says nothing against the three mentioned Articles, he is free

from the hellish Tribunal o given this will roll sail is

Let us except from this Rule the Rich Jews, for the Poor are in no fear of being confined there, they are the Rich alone, that fuffer in that Place. not for the Crime of Jewdaifm (the' this is the Colour and Pretence) but for the Crime of having Riches. Francisco Alfaro a Jew, and a very Rich one, was kept in the Inquisition of Sevilla 4 Years, and after he had loft all he had in the World, was discharged out of it with a small Correction: This was to encourage him to trade again, and get more Riches, as he did in the Years Time: Then he was put again into the Holy Office, with the loss of his Goods and Mony. And after 3 Years Imprisonment, he was discharged and ordered to wear for fix Months the Mark of San-Benito, i. e. a Picture of a Man in the Middle of the Fire of Hell, which he is to wear before his Breast publickly. But Alfaro a few buity

few Days after left the City of Sevilla, and feeing a Pig without the Gate, he hung the San Benito on the Pig's Neck, and made his Escape. I faw this few in Lisbon, and he told me the Story himself, adding, now I am a poor Few, I tell every Body fo, and tho' the Inquifition is more severe here than in Spain, no Body takes Notice of me: I am fure, they would confine me for ever, if I had as much Riches, as I had in Sevilla. Really the Holy Office is more cruel and inhuman in Portugal than in Spain, for I never faw any publickly burnt in my own Country, and I faw in Lisbon feven at once, four young Women and three Men; the two young Women were burnt alive, and an old Man, and the others were strangled first. But being obliged to dismis this Chapter, and leave our many curious Hiftories, I do Promife to relate them in the fecond part of this Work. Now let me entreat all true Protestants to join with me in my hearty Prayer to God Almighty, thus.

O Eternal God, who dost rule the Hearts of Kings, and orderest every Thing to the glory of the true Religion, pour thy Holy Spirit upon the Heart of Lewis the Eirst, that he may lee the barbarous, unchristian Practices of the Inquincors, and with a firm Resolution abolish all Laws con trary to those given us by thy only Son, our Saviour Jefus Christ our Lord. Amen.

of which the first beginnerh with the Golbel of the

intec Plains, and three Leffons of the OPPy lament, 4th. three Anthoms, thee Plaining of the Day; A cribe Life of the Day; A cribe Life of the Day, or of the Myler; of the Life of the Life Anthoms, three Plains, and three Leffon

CHAP. V.

Of their Prayers, Adoration of Images, and Relicks.

ARTICLE I. The cook and

Of their Prayers.

HE Prayers fung or faid in the Church are I teven Canonical Hours, or the feven Services, viz. Prima, Tertia, Sexta, Nona, Vefpera, Matutina et Completa, Prima is compofed of the general Confession, three Plalms, and many other Prayers, with the Martyrologio Sanctorum, i. e. with a Commemoration of all the Saints of that Day. Tertia, is a Prayer, or Service of three Psalms, Anthem, and the Collect of the Day, &c. Sexta, et Nona are the same. Vespera, or Evening Songs contain 5 Anthems, 5 Pialms. An Hymn, Magnificat, or my Soul doth magnifie, &c. with an Anthem, Collect of the Day, and Commemorations of fome Saints. Matatina, or Mattins is the longest Service of the feven, for it contains ift. the Pfalm, O come let us sing. 2d. an Hymn. 3d. three Anthems, three Pfalms, and three Lessons of the Old Testament. 4th. three Anthems, three Pfalms, and three Lessons of the Day; i.e. of the Life of the Saint of that Day, or of the Mystery of it. three Anthems, three Pfalms, and three Lessons, of which the first beginneth with the Gospel of the Day

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Day, and two or three Lines of it, and the rest is an Homily or Exposition of the Gospel. 6. Te Deum. 7. Five Anthems, five Pfalms, a Hymn, Anthem of the Day, the Pfalm, Bleffed. be the Lord of Israel, &c. the Collect of the Day, and some Commemorations. Complete, or Complines is the last Service, which contain the General Confession, an Anthem, three or four Pfalms, and, Lord, now lettest thou, &c. and fome other adherent Prayers for the Virgin, the Holy Cross, Saints, &c. All these seven Services are faid or fung in Latin, every Day in Cathedral Churches, but not in all the Parish Churches.

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In the Cathedral Churches on the Festivals of the first Class, or the greatest Festivals, as those of Christ and the Virgin Mary, all the seven Canonical Hours are fung. Prima, at fix in the Morning and a Mass after it. Tertia, at ten, the great Mals after, and after the Mals, Sexta and Nona. At two, or three in the Afternoon, the Evening Song, at feven, the Complines, and half an hour after Mid-night the Matting. In the Festivals of the second Class, as those of the Apostles, and some Saints placed in that Class, by the Popes. Tertia, Evening Songs, and Mattins are all that are fung; and likewife every Day, tho' not with Organ, nor Musick.

In the Parish Churches the Priests sing only, Tertia and Evening Songs on Sundays and Festivals of the first Class; except where there are fome Foundations or Settlements for finging Evening Songs on other private Days. But the great Mass is always sung in every Parish Church, be-

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fides the Maffes for the Dead, which are fettled and other to the positioning for

to be fung.

In the Convents of the Fryers, they do observe of the Week granted to them by the Prior, as Recreation Days, and then they fay the Service, and go to divert themselves all the Day after. As to the Nuns, I have given an Account in the first

Chapter of their Lives and Conversation.

The Priefts, and Fryers that do not fay or fing the Service with the Community, are obliged in Conscience to say those seven Canonical Hours every Day, and if they do not, they commit a mortal Sin, and ought to confess it among the Sins of Omission. Besides these services, they have, not by Precept, but by Devotion, the Service or small Office of the Virgin Mary, the feven Penitential Pfalms, and other Prayers of Saints, which are, by long Custom, become Ser-vices of Precept, for they never will dare to ommit them, either for Devotion's fake, or for fear, that the Lairy would tax them with Coldness and Negligence in Matters of exemplary Devotion.

As to the publick Prayers of the Laity, they all are contained in the Beads or Rolary of the Virgin Mary, and to give them lome fmall Comfort, there is a fixt Time in the Evening in every Church for the Rosary. The Sexton rings the Bell, and when the Parishioners both Men and Women are gathered together, the Minister of the Parish, or any other Priest, comes out of the Vestry in his Surplice, and goes to the Altar of the Virgin Mary, and lighting two or more Can-dles on the Altar's Table, he kneels down before the Altar, makes the Sign of the Crofs, and be--nanti gins

gins the Rofary with a Prayer to the Virgin, and after he has faid half of the Ave Maria, &c. the People fay the other half, which he repeats ten Times, the People doing the fame. Then he fays Gloria Patri. &c. and the People answers. As it was in the beginning, &cc. Then in the fame Manner the Priest fays half of Our Father. and ten times half Ave Maria; and so he and the People do, till they have faid them 50 times. This done, the Priest fays another Prayer to the Virgin, and begins her Litany, and After every one of her Titles or Encomiums, the People Anfwer, ora pro nobis, pray for us. The Litany ended, the Priest and People visit five Altars, faying before each of them one Pater nofter, and one Ave Maria, with Gloria Patri, and lastly. the Priest kneeling down before the great Altar, fays an Act of Contrition and endeth with, Lighten our dar kness, we beseech thee, &c. All the: Prayers of the Rosary are in the Vulgar Tongue, except Gloria Patri and ora pro nobis. i. e. Glo. ry be to thee, &c. and Pray for us.

After the Rofary, in some Churches there is Oratiomentalis, i. e.a Prayer of Meditation; and for this Purpose the Priest of the Rosary, or some other of devout Life and Convertation, readeth a Chapter in some devout Book, as Thomas de Kempis, or Francis de Salés, or Father Eufebio of the Difference between Temporal and Eternal Things, and when he has ended the Chapter, every one on their knees, begins to meditate on the Contents of the Chapter, with great Devotion and Silence. They continue in that Prayer half an Hour, or more, and after it, the Priest says a Prayer of thanklgiving to God Almighty for the Bene-

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Benefits received from him by all there prefent,

I must owne, that I did always like this Exercise of Christian Devotion. For in the Books, the good Priests make use of for that Purpose, there is no superstitious Doctrine, except touching the Mystery of the Lord's Supper, and even in this, the Stile is so ambiguous, that both Protestants and Romans may use and understand it, each in their own way. As for the Rest of the Meditation, it is only a sort of Humiliation before God Almighty, contemplating his Attributes, and our unworthiness, and asking his Grace and Holy Spirit to better our Lives, and to serve him with a pure and contrite Heart. So if all their Prayers, Worship, and Ceremonies, were as free from I-dolatry and Superstition, as this of Meditation is, I consess the Church of Rome would have no Cor-

ruptions at all.

I faid, Publick Prayers of the Laity. For when they affift at the Divine Service, or hear Mass, they only hear, what the Priest says in Latin, and answer Amen. Generally speaking, they do not understand Latin, and especially in Towns of 300 Houses, and Villages, there scarcely can be found one Latinist, except the Curate, and even he very often doth not understand perfectly well what he reads in Latin: By this Univerfal Ignorance, we may fay, that they do not know what they pray for; nay if a Priest was for wicked in Heart, as to curse the People in Church, and damn them all in Latin, the poor Idiots must answer Amen, knowing not what the Priest says. I do not blame the common People in this Point, but I blame the Pope and Priefts that forbid them Tienes.

they cannot know what St. Paul fays about praying in the Vulgar Tongue: So Pope and Priests, and those that cannot plead Ignorance, must answer for the People before the dreadful Tribunal of God.

Besides this publick Prayer of the Rosary, they have private Prayers at home, as the Creed, the Lord's Prayer, a Prayer to the Virgin, the Act of Contrition, and other Prayersto Saints, Angels, and for Souls in Purgatory. But this Prayer of the Rofary is not only faid in Church, but it is fung in the Streets, and this Custom was introduced by the Dominican Fryers, who, in some Parts of Spain, are called The Fathers of the Holy Rosary. Sundays and Holy Days after Evening Songs, The Prior of the Dominicans, with all his Fryers and Corporation or Fraternity of the Holy Rosary begins the Virgin's Evening Songs, all the while ringing the Bells, which is a call for the Procession; and when the Evening Songs are over, the Clerk of the Convent, dreft in his Alva or Surplice, taking the Standard where the Picture of the Virgin Mary is drawn with a Frame of Roses, and two Novices in Surplices with Candelsticks walking on each Side of the Standard, the Procession beginneth. First all the Brethren of the Corporation go out of Church, each with a Wax Candle in his Hand; the Standard followeth after, and all the Fryers in two Lines follow the Standard. In this order the Procession goes through the Streets, all singing Ave Maria, and the Laity answering, as before. They stop in some publick Street, where a Fryer upon a Table preacheth a Sermon of the Excellency Scrytee

cellency and Power of the Rofary; and gather ing together the People, they go back again into the Church, where the Rosary being over, and ther Fryer preacheth upon the same Subject another Sermon, exhorting the People to practife this Devotion of the Rolary; and they have carried fo far this extravagant Folly, that if a Man is found dead, and has not the Beads or Rosary of the Virgin in his Poeket, that Man is not reckon'd a Christian, and he is not to be buried in Confecrated Ground, till some Body knoweth him, and certifieth, that fuch a Man was a Christian, and pafferh his word for him. So every Body takes Care to have always the Beads or Rolary in his Pocket, as the Characteriffick of a Christian. But this Devotion of the Rofary is made fo common among Bigots, that they are always with the Beads in their Hands, and at Night round about their Necks. There is nothing more usual in Spain and Portugal, than to fee People in the Markets, and in the Shops praying with their Beads, and felling and buying at the fame Time; nay the Procurers in the great Piazza, are praying with their Beads, and at the same time contriving and agreeing with a Man for wicked intrigues. So all Sorts of Persons having it, as a Law, to say the Rofary every Day, fome fay it walking, others in Company (keeping filent for a While;) but the rest talking or laughing: So great is their Attention and Devotion in this indispensible Prayer of the holy Rofary.

But this is not the worst of their Practices; for if a Man or Priest, neglects one Day, to say the Rosary, he doth not commit a mortal Sin, tho this is a great Fault among them: But the Divine

Service

Service, or feven canonical Hours, every Prieffs Fryer, and Nun, is obliged to fay every Day, or elfe they commit a mortal Sin by the Statutes of the Church and Popes. This Service, which is to be faid in private and with Christian Devotion. is as much profaned among Ecclefiafticks and Nuns, as the Rosary among the Laity; for I have feen many Ecclefiafticks, (and I have done it my felf feveral times) play Cards, and have the Breviary on the Table, to fay the divine Service at the fame time. Others walking in Company, and others doing still worse things than these, have the Breviary in their Hands, and reading the Service, when they at the same time, are in occasione proxima peccati; and notwithstanding they believe, they have performed exactly that Part of the Ecclefiaftical Duty

Next to this Abomination, is that practifed between a Nun and her Devoto or Gallant: I faid, that the professed Nuns are obliged in Conscience to say the divine Service in Latin every Day, which requires more than an Hour and a Quarter to be said distinctly: But as they and their Devoto's spend all their Time, while absent one from another, in writing Letters of Love to one ano-

another, in writing Letters of Love to one another, they have no time to say the divine Service, if it happens, that they did not assist that Day at the publick Service. Then when they are at the Grate in lascivious Conversation, if some other Company happens to come to the same Grate, and interrupt them in their wicked Practices, the Nun fetcheth two Breviaries, one for her self, and

one for her Gallant, and alternatively they fay the feven canonical Hours, while the other Company is there; and tho' they are faying, We praise

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s f thee.

way, they leave immediately, for a while, the Breviary, and come again to their amorous Expressions, and obscene Actions, which ended,

they go on with the divine Service q ni bis ad o

I know that Modesty obligeth me to be more cautious in this Account; and if it was not for this Reason, I could detect the most horrible. Things of Fryers and Nuns, that ever were seen on heard in the World; But leaving this unpleasant Subject, I come to say something of the Prosit the Priests and Fryers get by their irreligious Prayers; and by what Means they recommend them to the

vince, when they at the fame time, are more will

The Profits, Priests and Fryers get by their Brayers, are not fo great, as that, they get by Abfolution and Masses: For it is by an Accident, if fometimes they are defired to pray for Mony. There is a Custom that if one in a Family is Sick, the Head of the Family fends immediately to fome devout, religious Fryer or Nun to pray for the Sick, fo by this Cuftom, not all Priests and Fry ers are employed, but only those that are known to live a regular Life. But because the People are very much miliaken in this, I creave leave, to explain the Nature of those whom the People believe religious Fryers, or in Spanish, Gazimonnos. In every Convent there are eight or ten of those Gazmonnos, or devout Men, who, at the Examination for Confessors and Preachers, were found quite incapable of the Performance of the great Duties, and fo were not approved by the Examinators of the Convent. And tho' they fearcely understand Liatin, they are permitted to fay Mais, that by that Means, the Convent might not

not be at any Expence with them. These poor Idiots, being not able to get any Thing by selling Absolutions, nor by preaching, undertake the Life of a Gazmonno, and live a mighty retired Life, keeping themselves in their Cells or Chambers, and not conversing with the Rest of the Community: So their Brethren Gazmonnos visit them, and among themselves, there is nothing spared for their Diversion, and the carrying on

their private Defigns.

When they go out of the Convent, it must be with one of the fame Farandula or Trade: Their Faces look pale; their Eyes are fixt on the Ground, their Discourse all of heavenly Things, their Visits in publick, and their Meat and Drink but very little before the World, but in great Aboutdance between themselves, or as they say: Inter privatos parietes. By this mortifying Appearance, the People believe them to be godly Men, and in fuch a Case, as Sickness, they rather fend to one of these to pray for the Sick, than to other Fryers of less publick Fame. But those Hypocrites, after the Apprenticeship of this Trade is over, are very expert in it, for if any Body fends for one of them, either without Mony, or fome fubstantial Present, they say, that they cannot go, for they have so many fick Persons to visit and pray for, that it is impossible for them to fpare any Time. But if Mony or a Present is sent to him, he is ready to go and pray every where.

So these ignorant hypocritical Fryers, are always followed by the ignorant People, who furnish them with Mony and Presents, for the Sake of their Prayers, and they live more comfortably than many rich People, and have 100 Pistoles in

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their Pockets, oftner than many of the Laity,

who have good Estates. When he were the state of

Some People will be apt to blame me, for giving so bad a Character of those devout Men in Appearance, when I cannot be a Judge of their Hearts: But I do answer, that I do not judge thus of all of them, but only of those that I knew to be great Hypocrites, and Sinners; for I sawseven of them taken up by the Inquisitors, and I was at their publick Trial, as I have given an Account in the former Chapter: So by those Seven, we may give a near Guess of the others, and say, that their outward mortifying Appearance is only

a Cloak of their private Deligns. The and burner

There are some Nuns likewise who follow the fame Trade, as I have given one Instance in the Chapter of the Inquifition: And the' the ignorant People see every Day some of those Gazmonwas taken up by the Inquisitors, they are so blinded, that they always look for one of them to pray. These Hypocrites do perswade the Heads of Families, that they are obliged in Conscience to mind their own Bufiness, rather than to pray; and that the Providence of God has ordered every Thing for the best for his Creatures, and that he, (forefeeing that the Heads of Families would have no Time to spare for Prayers) has chosen fuch religious Men to pray for them, fo they are well recompensed for their Prayers, and God only knoweth whether they pray or not? Most commonly, when they are wanted, they are at the Club with their Brethren Gazmonnos, eating and drinking, and afterwards painting their Faces, with some yellow Drug, to make themselves look pale and mortifisix hare resized with with the village with

ed. O good God! how great is thy Patience in

tolerating fuch wicked Men?

Besides these Monastical Persons, there are many blind People, who can repeat fome Prayers to Saints by Heart, and get Money for them. They walk the Streets Day and Night, and they carry a Lanthorn by Night, not to fee with, but to be feen by others. The People call them, and give a Penny for faying the Prayer of fuch a Saint; and this Way they make their Life very merry and cafy, motor of their vertices are modely trained cultimate

As to the Means, the Priests and Fryers make use of, and the Doctrines they preach, to recommend this Exercise of praying to the People, I can give but one Instance of them, as Matter of Fact, for I was the Author of it: For being defired to preach upon the Subject of Prayer, by the Mother Abbess of the Nuns of St. Clara, who had told me inprivate, that many of her Nuns did neglect their Prayers, and were, most commonly, at the Grate with their Devoto's; and the good Mother, out of pure Zeal, told me, that fuch Nuns were the Devils of the Monastery; fo to oblige her, I went to preach, and took my Text out of the Gofpel of St. Matthew, Chap. xvii. v. 21. Howbeit this Kind goeth not out, but by Prayer and Fas fling. But in our Vulgar, the Text is thus, Howbeit this Kind of Devils, &c. And after I had explained the Text, confining my felf wholly to the learned Silveira's Commentaries, I did endeavour to prove, that the Persons devouted to God by a publick Profession of Monastical Life, were bound in Conscience to pray without ceasing, as St. Paul tells us, and that if they neglected this indispensible Duty, they were worse than Devils: 20011

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Devils: And after this Proposition, I did point out the Way and Method to tame such Devils, which was by Prayer and Fasting: And lastly, the great Obligation laid upon us by Jesus Christ and his Apostles, to make use of this Exercise of Prayers, which I did recommend as a Medium to artain the highest Degree of Glory in Heaven, and to exceed even Angels, Prophets, Patriarchs, Apostles, and all the Saints of the Heavenly Court.

I do not intend to give a Copy of the Sermon, but I cannot pais by the Proof I gave to confirm my Proposition, to shew by it, the trisling Method of Preaching, most generally used among

the Roman Catholick Preachers. I and made vin and

The Historiographers and Chronologers of St.

Angustin's Order, say, (faid I) that the great Father Angustine is actually in Heaven, before the Throne of the Holy Trinity, as a Reward for the unparalleled Zeal and Devotion he had on Earth, for that Holy Mystery, and because he spent all his free Time on Earth in praying, which makes him now in Heaven greater than all Sorts of Saints. They say more, viz. that in the Heaven of the Holy Trinity, there are only the Father, the Son, the Holy Ghost, the Virgin Marry, St. Joseph, and the last of all, St. Augustine. Thus Father Gracia, in his Santoral, printed in Zaragoza, in 1707 vide. Sermon on Saint Augustine.

Tothis I knew would be objected, the 11th verfe of the xi. Chap of So. Matthew, Among them that are born of Women, there bath not rifen a greater than John the Baptist. To which I did an fwer, that there was no Rule without an Exception

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tion; and that St. Augustine was excepted from its And this I proved by a Maxim received amongh Divines, viza Infimum supremi) excedit Supremum intimi; The least of a superior Order exceeds the greatest of an Inferior There are three Heavens, as So. Paul fays, and, as other Expositors, three Orders: They place in the first Heaven, the three divine Persons, the Virgin Mary, Stiffofeph, and St. Augustine; in the second, the spiritual Intelligences; and in the third, St. John Baptiff, at the Head of all the celestial Army of Saints Thon if St. Augustine is the last in the highest Heaven, behalf Sta John is the first in the lowelt; we must conclude by the aforesaid Maxim, that the great Father Angustine exceeds in Glory, all the Saints of the Heavenly Court, as a due Reward for his fervent Zeal in praying while he was here below among. Men. mod t neaws

With this Inftance, Idid recommend the Exercife of Prayer to the Nuns, affiring them of the same Reward in Heaven, if they did imitates fo glorious a Saint: Nay, I did corroborate this, with the historical Account of St. Augustine's Heart, in the City of Pavia, which is kept feparate from his Body, which is in that Town alfo, in a Crystal Box. The Chronologers fay, that every Year on Trinity Sunday, the Heart' is continually moving within the Box, as if it was alive and that this is a Testimony of the great Devotion of that Saint for the Trinity, and a Proof that he is before that Holy Mystery, praisi fing continually the bleffed Trias; and for his Hearty by its continual Motion on that Day, thews the great Reward of his Soul in Head lief, wil lout any knowledge of the Sin of luner

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The more I remember this, and the like nonfenfical Proofs and Methods of Preaching, the more I thank God for his Goodness, in bringing me out of that Communion into another, where, by Application, I learn how to make use of the Scripture, to the spiritual Good of Souls, and not to Amusements, which are prejudicial to our Salvation.

Thus I have given you an Account of the publick and private Prayers of Priefts, Fryers, Nuns, and Laity; of the Profits they have by it, and of the Methods they take to recommend this Exercise of praying, to all Sorts and Conditions of People. Sure I am, that after a mature Consideration of their Way of praying, and of that we make use of in our reformed Congregations, every Body may easily know the great Difference between them both, and that the Form and Practice of Prayers among Protestants, are more agreeable to God, than those of the Romish Priests and Fryers can be.

Delonsta Saint: Nay, 1 did con oborate this, with the highlied A Dat TER A weathings

Heart, in the City of Pavia, which is kept feroparate from espanil for noita robh adt fo own alto, vin a Cryfiel Box. The Chronologers favor

by feveral general Councils, and many Popes, whose Commands and Decrees are obeyed as Articles of our Christian Faith, and every one that breaketh them, or in his outward Practice doth not conform to them, is punished by the Inquisitors, as an Heretick; therefore it is not to be wondered at, if People educated in such a Belief, without any Knowledge of the Sin of such ido-

idolatrous Practices, do adore the Images of Saints with the fame, and sometimes more, Devotion of Heart, than they do adore God Almighty in Spirit,

I begin therefore this Article with my felf, and my own Forgerfulness of God. When I was in the College of Jefuits to learn Grammar, the Teachers were fo careful in recommending to their Scholars, Devotion to the Virgin Mary of Pillar of Zaragoza, that this Doctrine, by long Custom, was to deeply impressed in our Hearts. that every Body, after the School was over, ufed to go to vifit the Bleffed Image, this being a Rule and a Law for us all, which was observed with fo great Strictness, that if any Student, by Accident, miffed that Exercise of Devotion, he was the next Day feverely whipped for it. For my Part, I can averr, that during the three Years I went to the College, I never was punished for want of Devotion to the Virgin. In the Beginning of our Exercises, we were bidden to write the following Words, Dirige tu calamum, Virgo Maria, meam, Govern my Pen, O Virgin Ma-My! And this was my constant Practice, in the Beginning of all my scholastical and moral Writings, for the Space of ten Years, in which, I do protest before my Eternal Judge, I do not remember, whether I did invoke God, or call on his facred Name or not. This I ternember, that in all my Diftempers and fudden Afflictions, my daily: Bxclamation was, O Virgin del Pillar! Help me O Virgin! Sc. fo great was my Devotion to her, and to great my Forgetfulness of our God and Saviour Jefus Chrift And indeed a Man that does not enquire into the Matter, hathmore Reason nek

Reason, according to the Doctrine taught in those Places, to trust in the Virgin Mary, than in Jefus Christ: For these are common Expressions in their Sermons : That neither God, nor Jefus Chrift, can do any thing in Heaven, but what is approved by the bleffed Mary; that she is the Door of Glory, and that no Body can enter into it, but by her Influence, &c. And the Preachers give out these Propositions as Principles of our Faith, in fo much, that if any Body dates to believe the contrary, he is reputed an Heretick, and punithed as fuch, libed before the School whore reds

But because this Article requireth a full Examination, and an Account to be given of the smallest Circumstances belonging to it, I shall keep the Class and Order of Saints, and of the Adoration they are worshipped with, by most People in the Roman Catholick Countries. And first of all, the Image of Jesus Christ is adored, as if the very Image of Wood was the very Christ of Flesh and Bones. To clear this, I will give an Instance or two, of what

the following Words, Dirigeta callled ym wal I - In the Cathedral Church of St. Salvator, there was an old Image of Jefus Christ crucified behind the Quire, in a small unminded Chappel; no Body did take Notice of that Crucifix, except a deyout Prebend or Canon of the Church, who did use every Day to kneel down before that Image, and to pray heartily to it. The Prebend (tho's a Religious Man in the outward Appearance) was ambitious in his Heart of Advancement in the Church; fo one Day, as he was on his Kneesbefore the old Image, he was begging, that by its Power and Influence he might be made a Bishop, and after a Cardinal, and lastly a Pope; to which ear-Regions nest

nest Request the Image gave him this Answer, ? tu que me ves aqui, que hazes pormi? i.e. And thou that seeft me here, what do you do for me? Thefe very Words are written at this prefent Day, in gilt Letters upon the Crown of Thorns of the Crucifix: To which the Prebend answered, Domine, peccavi, & malum coram te feci; i.e. Lord, I have sinned, and done evil before thee. To this humble Reply, the Image said, Thou shalt be a Bishop, and accordingly he was made a Bishop very foon after. Thele Words fpoken by the Crucifix of the Cathedral Church, made fuch a Noise, that Crowds of well disposed credulous People, used to come every Day to offer their Gifts to the miraculous Image of our Saviour; and the Image, which was not minded at all before, after it fpoke, was, and has been ever fince, fo much reverenced, that the Offerings of the first fix Years, were reckoned worth near a Million of Crowns. The History of the Miracle reports, that the thing did happen in the Year 1562, and that the Chapter did intend to build a Chappel in one Corner of the Church, to put the Crucifix in with more Veneration and Decency; but the Image spoke again to the Prebend, and faid, My Pleasure is to continue where I am till the End of the World. So the Crucifix is kept in the fame Chappel, but richly adorned, and no Body ever fince dare touch any thing belonging to the Image, for fear of disobliging the Crucifix. It has an old Wig on its Head, the very Sight of which is enough to make every one laugh at it; its Face looks fo black and disfigured, that no Body can guess whether it is the Face of a Man or a Woman, but every Body begins to rain before the

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believes, that it is a Crucifix, by the other Circumstances of the Cross, and Crown of Thorns.

This Image is fo much adored, and believed to have fuch a Power of working Miracles, that if they ever carry it out in a Procession, it must be on an urgent Necessity: For Example, if there is Want of Rain in fach a Degree, that the Harvest is almost loft, then, by the common Consent the Archbishop and Chapter, a Day is fixed to take the Crucifix out of its Chappel, in a publick Procellion, at which all the Priests and Fryers are to affift, without any Excuse, and the devout People too, with Marks of Repentance, and publick Penances. Likewise the Anchbishop, Vice-roy, and Magistrates, ought to assist in Robes of Mourning; fo when the Day comes, which is most commonly very cloudy, and disposed to Rain, all the Communities meet together in the Cathedral Church; and in the Year 1706. Haw, upon fuch an Occasion as this, 600 Disciplinants, whose Blood run from their Shoulders to the Ground many others with long heavy Croffes others with a heavy Bar of Iron, or Chains of the fame, hang ing at their Necks; with fush difmal Objects in the middle of the Procession, 12. Priests drest in black Ornaments, taking the Crucifix on their Shoulders, and with great Veneration carry it through the Streets, the Eunuchs Singing the Litany

I faid, that this Image is never carried out, but when there is great want of Rain, and when there is lure Appearance of plenteous Rain; so they never are disappointed in having a Miracle published after such a Procession: Nay, some times it begins to rain before the Crucifix is out

of

of his Place, and then the People are almost certain of the Power of the Image: So that Year, the Chapter is sure to receive double Tithe: For every Body vows and promises two out of ten to the Church for the Recovery of the Harvest.

But what is more than this is, that in the last Wars between King Philip and King Charles, as the People were divided into two Factions, they did give out by a Revelation of an ignorant filly Beata, that the Crucifix was a Butiflera i. e. affectionate to King Philip; and at the fametime there was another Revelation, that his Mother the Virgin of Pillar was an Imperialift, i. e. for King Charles: And the Minds of the People were so much prejudiced with their Opinions, that the Partizans of Philip did go to the Crucifix, and those of King Charles to the Virgin of Pillar. Songs were made upon this Subject. One faid: When Charles the third mounts on his Horse, the Virgin of Pillar holds the Stirrup. The other faid: When Philip comes to our Land, the Crucifix of St Salvator guides him by his Hand. By these two Factions, both the Virgin and her Son's Image began to lose the Presents of one of the Parties, and the Chapter, having made a bitter complaint to the Inquisitors, these did put a stop to their facrilegious Practices; fo high is the People's Opinion of the Image of the Crucifix, and so blind their Faith, that all the World would not be able to perswade them, that that Image did not speak to the Canon or Prebendary, and that it cannot work Miracles at any time. Therefore our Custom was, after School, to go first to visit the Crucifix, touch its Feet with our Hands, and kifs it, and from thence go to Visit the Image of the

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Virgin of Pillar, of which I am going to speak, as the next Image to that of Jelus Christ, tho' in truth, the first as to the People's Devotion.

And because the Story, or History of that Image is not well known, at least I never saw any foreign Book treat of it, it seems proper to give a full Account of it here, to satisfie the Curiolity of many that love to read and hear new things, and this I think, is worth every Body's

Observation.

The Book called, the History of our Lady of Pillar, and her Miracles, contains to the best of my memory the following Account. The Apoltle St. James came with seven new Converts to preach the Gospel in Zaragoza, (a City famous for Antiquity, and for its Founder Cafar Augustur, but more famous for the Heavenly Image of our Lady) and as they were sleeping on the River Ebro's side, a Celestial Musick awaken'd them at midnight, and they faw an Army of Angels melodiously finging, come down from Heaven with an Image on a Pillar, which they placed on the Ground 40. Yards diftant from the River, and the commanding Angel spoke to St. James and faid. This Image of our Queen shall be the Defence of this City, where you come to plant the Christian Religion : Take therefore good courage, for by her Helpand Affiftance, you shall not leave this City without reducing all the inhabitants in it to your Master's Religion; and as she is to protect you, you also must signalize your felf in building a decent Chappel for her. The Angels, leaving the Image on the earth, with the same Melody and Songs went up to Heaven; and St. James with his seven Converts

on their Knees begun to pray and thank God for this inestimable Treasure sent to them, and the next Day, they began to build a Chappel with their own Hands. I have already given an Account of the Chappel and the Riches of it, now I ought to say something of the Idolatrons Adoration given to that Image, by all the Roman Catholicks of that Kingdom, and of all that go to visit her.

This Image has her own Chaplain, Besides the Chapter of Prebends and other Priests, as I have told before. The Virgin's Chaplain has more Privilege and Power than any King, Archbishop, or any Ecclesiastical Person, excepting the Pope; for his Business is only to dress the Image every morning, which he doth in private and without any Help: I fay in private, that is, drawing the four Curtains of the Virgin's Canopy, that no Body may fee the Image naked. No Body has Liberty, but this Chaplain to approach fo near the Image, for as the Author of the Book fays, an Archbishop (who had so great assurance, asto say Mass on the Altar Table of the Virgin) diedupon the spot before he began the Mass. I saw King Philip, and King Charles, when they went to vifit the Image, stand at a distance from it. With these Cautions it is very easie to give out, that no Body can know of what Matter the Image is made, that being a thing referred to the Angels only: So all the Favour the Christians can obtain from the Virgin, is only to kils her Pillar, for it is contrived, that by having broke the Wall backwards, a piece of the Pillar, as big as two Crown pieces, is shown, which is fet in Gold round about, and there Kings, and other People kneel down

down to adore and kiss that part of the Stone. The Stones, and Lime that were taken, when the Wall was broke, are kept for Relicks, and it is a singular Favour, if any can get some small Stone,

paying a great fumm of mony.

There is always to great a Crowd of People, that many times they cannot kifs the Pillar; but touch it with one of their fingers, and kifs afterwards the part of the finger that did touch the Pillar. The large Chappel of the Lamp is always Night and Day crowded with People, for as they fay, that Chappel was never empty of Christians, fince St. James built it; fo the People of the City that work all Day, go out at Night to visit the Image, and this blind Devotion is not only among plous People, but among the most profligate and debauched too, in so much, that a lewd Woman will not go to Bed, without visiting the Image; for they certainly believe, that no body can be saved, if they do not pay this Tribute of Devotion to the Sacred Image.

And to prove this erroneous Belief; the Chaplain who dreffes the Image (as he is reckoned to be a Heavenly Man) may easily give out what Stories he pleases, and make the People believe any Revelation from the Virgin to him, as many of them are written in the Book of the Virgnof Pillar. viz. Dr. Augustin Ramirez Chaplain to the Image in 1542, as he was dressing it, it spoke with him for half a quarter of an Hour, and laid: My faithful and well beloved Augustin, I am very augry with the In habitants of this my City for their Ingratitude. Now I tell you as my own Chaplain, that it is my will, and I do command you to publish it, and say the follow-

ing Words which is my Speech to all the People of Zaragoza: Ungrateful People, remember, that after my Son died for the Redemption of the World, but more especially for you the Inhabitants of this my chosen City, I was pleased, two Years after I went up to Heaven in Body and Soul, to pitch upon this Select City for my dwelling Place: Therefore I commanded the Angels to make an Image perfectly like my Body, and another of my Son Jesus on my Arms, and to set them both on a Pillar, whose Matter no Body can know, and when both were finished, I ordered them to be carry'd in a Procession round about the Heavens by the principal Angels, the heavenly Hoft, following, and after them the Trinity, who took me in the middle, and when this Procession was over in Heaven, I did fend them down with Illuminations and Musick, to awake my beloved James, who was afleep on the River side, commanding him by my Ambassador Gabriel, to build with his own Hands a Chappel for my Image, which he did accordingly; and ever fince I have been the Defence of this City against the Saracen Atmy, when by my mighty Power I killed in one Night at the Breach 50000 of them, putting the rest to a precipitate Flight.

After this visible Miracle (for many saw me in the Air fighting) I have delivered them from the Oppression of the Moors, and preserved the Faith and Religion unpolluted for many Years in this my City. How many Times have I succoured them with Rain in time of need? How many Sick have I healed? How much Riches are they Masters of, by my unshaken Affection to them all? And what is the Recompence they give me

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for

for all these Benefits? Nothing but Ingratitude; I am asham'd these 15 Years to speak before the Eternal Father, who made me the Queen of this City: Many and many Times I am at Court with the three Persons, to give my Consent for pardoning feveral Sinners, and when the Father asketh me about my City, I am fo bathful that I cannot lift up my Eyes to him. He knoweth very well their Ingratitude, and blameth me for fuffering fo long their Covetouiness: And this very Morning being called to the Council of the Trinity, for passing the divine Decree under our Hands and Seal, for the Bishoprick of Zaragoza, the Holy Spirit has affronted me, faying, I was not worthy to be of the private Council in Heaven, because I did not know how to govern and punish the Criminals of my chosenCity; and I have vowed not to go again to the heavenly Court, 'till I get Satisfaction from my Offenders: So I do thunder out this Sentence against the Inhabitants of Zaragoza, that I have refolved to take away my Image from them, and refign my Government to Lucifer, if they do not come for the Space of 15 Days, every Day with Gifts, Tears and Penances, to make due Submission to my Image, for the Faults committed by them these 15 Years: And if they come with prodigal Hands, and true Hearts to appeale my Wrath, which I am pleafed with, they shall see the Rain-bow for a Signal, that I do receive them again into my Favour. But if not, they may be fure, that the Prince of Darknets shall come to rule, and reign over them; and further I do declare, that they shall have no Appeal from this my Sentence, to the Tribunal of the Father; for this is my Will and Pleafure.

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These are the Words of the Revelation (I mean) this is the Substance of it, for, perhaps, I leave out many Words, and add many others to give Sense to the English: But as to the Substance I am not mistaken, as may be found in the Virgin's Book published by Authority and Leave of the Inquisitors, in 1688. in Zaragoza by Peter Dormer. I had the Book, which for my extraordinary Devotion to the Virgin, I used to read every Day, and I may give a full Account of it better than of the Bible, having read it fix or eight times every Year. But I do not design to give a Translation of it now, nor to be tedious upon one Subject, therefore I only fay, that after this Revelation was published, all the Inhabitants of the City were under fuch a concern, that the Magistrates by the Archbishop's Order did publish an Ordinance for all forts of People to fast three Days every Week, and not to let the Cattle go out those Days, and to make the Cattle fast, as well as the reasonable Creatures, and as for the Infants, not to fuckle them but once a Day. All forts of Work were forbidden for 15 Days time, in which the People went to confess and make publick Penances, and offer whatever Mony, and rich Jewels they had, to the Virgin.

Observe now, that this publishing of the Revelation was in the Month of May, and it is a customary Thing for that Country to see, almost every Day, the Rain-bow at that Time: So there was, by all probability, certain hopes that the Rain-bow would not fail to shew its many coloured Face, to the Inhabitants of Zaragoza, as did happen the eleventh Day, but it was too late for

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them,

them, for they had bestowed all their Treasures on the Image of the Virgin, then the Rejoycings began, and the People were almost mad, for very Joy, reckoning themselves, the most happy bleffed People in the Universe. Then they vowedfolemnly to build her the largest and most Capacious Church in the World; but their want of Mony did hinder the beginning of it for 10 Years. Then the Magistrates (thinking, that the Wealth of the City was fufficient to begin the Temple) beflowed 50000 Piffoles, for the laying the Foundations of it. A Subscription was made among the private Persons which did amount to 150000 Pistoles; and Don. Francisco Ibannez de la Riva de Herrera, then Arch-bishop of Zaragoza, and afterwards of Toledo, and general Inquisitor, commanded all People Ecclesiastical and Secular to go on Sundays, and Holy Days, in the Afternoon, and carry Materials for the Work of the Week following. I went my felf many Holy Days and Sundays, and I faw his Grace, and all his Family with Baskets carrying Stones from the River, to the open Foundations, and by his Example, Gentlemen and Ladies, old and young, Priests and Fryers, were excited to do the same, till the first Stone of the Foundation was laid by his Grace, dreft in his Pontifical, and after that, giving his Bleffing to the Building, he recommended the finishing of it, to the People's Care. They are at work ever fince every Day, and in 14 Years fince the Foundation of the Temple, there is yet but the third Part built up by 500 Workmen constantly at it; and I believe, that if ever it be finished, it will be twice biggerand larger than St, Paul's Church in London, So great and and blind is the Bigotry and Devotion of that

People for the Virgin of Pilar.

By these and the like Revelations given out every Day by the Virgin's Chaplain, the People are to much infatuated, that they certainly believe, there is no Salvation for any Soul without the Confent of the Virgin of Pilar, fo they never fail to visit her Image every Day, and pay her due Homage, for fear that if she is angry again, Lucifer should come to reign over them: And this is done by the Virgin's crafty Chaplain, to encrease het Treature, and his own too. As to him, I may averr, that the late Chaplain Don Pedro Valanzuela, was but 6 Years in the Virgin's Service; his yearly Rent is 1000 Pistoles, and when he died, he left in his Testament 20000 Pistoles to the Virgin, and 10000 to his Relations; now how he got 30000 Pistoles clear in 6 Years, every Body may Imagine. The Allemaninos and

As to the Miracles wrought by this Image I could begin to give an Account, but never make an end; and this Subject requiring a whole Book to it felf, I will not trouble the Reader with it, hoping in God, that if he is pleased to spare my Life some Years, I shall print a Book of their Miracles and Revelations, that the World may by it know the Inconsistent Grounds and Reasons of the Ro-

mish Communion.

Now coming again to the Adoration of Images, I cannot pass by one or two Instances more of the Image of Jesus Christ, adored by the Roman Catholicks.

The first is that of the Crucifix in the Monument, both on Thursday and Friday of the Holy Week. The Roman Catholicks have a Custom on Holy Thursday to put the Consecrated Host in the Monument, till Friday Morning at eleven of the Clock, as I have already said treating of the

Estation of the Holy Calvary.

. Now I will confine my felf wholy to the Adoration pay'd to the Crucifix, and all the Material Instruments of our Saviour's Passion by Priests. Fryers and Magistrates. In every Parish Church. and Convent of Fryers and Nuns, the Priests form a Monument, which is of the Breadth of the great Altar's Front, confifting of 10, or 12 Steps, that go gradually up to the Ara or Altar's Table, on which lies a Box gilt, and adorned with Jewels, wherein they keep for 24 Hours the great Hoft, which the Priest, that officiates, has consecrated on Thursday between 11 and 12. In this Monument, you may fee as many wax Candles, as Parishioners belonging to that Church, and which burn the 24 Hours continually. At the Bottom of the Monument there is a Crucifix laid down on a Velvet black Pillow, and two Silver Dishes on each fide. At three of the Clock in the Afternoon there is a Sermon preached by the Lent Preacher, whose constant Text is: Mandatum novum du vobis ut diligatis invicem, Sicut dilexi vos. Expressing in it the excessive Love of our Saviour towards us, After it the Prelate washeth the Feet of 12 poor People; and all this while the People that go from one Church to another to vifit the Monuments, kneel down before the Crucifix, kifs it's Feet, and put a Piece of Mony into one of the Dishes. The next Day In the Morning there is another Sermon of the Passion of our Saviour, wherein the Preacher recommendeth the Adoration of the Crofs according to the folemn Cere-CO

Ceremony of the Church. That Day, i. e. good Friday there is no Mass in the Romish Church, for the Host which was confecrated the Day before is received by the Minister, or Prelate, that officiates; and when the Passion is sung, then they begin the Adoration of the Crucifix which is at the Bottom of the Monument; which is perform'd in the following Manner. First of all the Priest that officiates, or the Bishop when he is Present, pulling of his Shoes, goes, and kneels down three Times before the Crucifix, kiffeth it's Feet, and in the same Manner comes back to his own Place. All the Priests do the same, but without putting any Thing in the Dish, this being only a Tribute, to be pay'd by the Magistrates and Laity. This being done by all the Magistrates, the Priest biddeth them to come at 4 in the Afternoon to the Descent of Jesus Christ from the Crofs, and this is another Idolatrous Ceremony and Adoration.

The same Crucifix, that was at the Bottom of the Monument, is put on the great Altar's Table, vailed or covered with two Curtains, and when the People are gathered together in the Church, the Chapter, or Community comes out of the Vestry, and kneeling down before the Altar, begins in a doleful Manner to sing the Psalm: Miserere, and when they come to the Verse, tibis soli peccavi, &c. they draw the Curtains, and shew the Image of Christ Crucified to the People. Then the Preacher goes up to the Pulpit to preach of the Pains and Afflictions of the Virgin Mary (whose Image shedding Tears, is placed before the Image of her Son) I did once preach my self upon this Occasion in the Convent of St. Augustine

in the City of Huefca, and my Text was, Animan meam pertransivit gladius. After the Preacher has exaggerated the unparallel'd Pains of the Virgin Mary seeing her Son suffer Death in so ignominious a Manner, he biddeth the Satellites, (To they call those that stand with the Nails, hammer, and other Instruments used in the Crucifixion) to goup to the Crofs and take the Crown of Thorns off the Crucifix's Head, and then he preacheth on that Action, representing to the People his Sufferings as movingly as he can. After the Satellites have taken the Nails out of the Hands and Feet they bring down the Body of Jefus and lay him in a Coffin, and when the Sermon is over, the Procession beginneth; all in black; which is called the burying of Christ. In that Procession, which is always in the dark of the Evening, there are many and many Disciplinants that go along with it, whipping themselves, and hedding their Blood, 'till the Body of Jesus isput into the Sepalchre. Then every Body goes to adore the Sepulchre, and after the Adoration of it, beginneth the Procession of the Estations of the Holy Calvary, of which I have spoken already in the 2d. Chapter of this Book.

I will not deprive the Publick of another superstitious Ceremony of the Romish Priests, which
is very diverting, and by which their Ignorance
will be more exposed to the World, and this is practised on the Sanday before Easter, which is called, Dominica Palmarum, in which the Church
commemorateth the Triumphant Entry of Jesus
Christ into Jerusalem sitting on an Ass, the People spreading their Cloaths and Branches of Olive
Trees on the Ground: So in Imitation of this

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Triumph, they do the fame in fome Churches and Convents.

The Circumstance of one being Representative of Jesus on an Ass, I never saw practised in Zaragoza, and I was quite unacquainted with it, 'till I went to Alvalate a Town that belongs to the Arch-bishop in Temporalibus and Spiritualibus, whither I was obliged to retire with his Grace in his precipitate Flight from King Charles's Army, for fear of being taken Prisoner of State. We were there at the Franciscan Convent on that Sunday, and the Arch-bishop being invited to the Ceremony of the Religious Triumph, I went with him to see it, which was perform'd in the

following Manner.

All the Fryers being in the Body of the Church, the Guardian placing his Grace at the right Hand, the Procession began, every Fryer having a Branch of Olive Tree in his Hand, which were bleffed by the Reverend Father Guardian; so the Crossgoing before, the Procession went out of the Church to a large Yard before it: But O God! what did we fee at the Door of the Church, but a fat Fryer Dreft as a Nazaren on a clever Ass, two Fryers holding the Stirrups, and another pulling the Ass by the Bridle. The Representative of Jefus Christ, took place before the Archbishop. The Afs was a He one, tho' not fo fat as the Fryer, but the Ceremony of throwing Branches and Cloaths before him, being quite strange to him, he began to start, and caper, and at last threw down the heavy Load of the Fryer. The Als run a way, leaving the Reverend on the Ground with one Arm broken; and this unufual Ceremony was fo pleafant to us all, that his Grace, notwithflanding.

standing his deep Melancholy, did laugh heartily at it. The Ais was brought back, and another Fryer making the Representative, did put an

end to this Afslike Ceremony.

But the Ignorance and Superflition beginneth now, when the Ceremony was over, a Novice took the Ass by the Bridle and began to walk in the Cloister, and every Fryer made a Reverence paffing by, and fo the People kneeling down before him, one faid, O happy Afs, others, (especially the old Women) cryed out O Burro de Christo! i. e. O Ass of Christ! But his Grace difpleased at so great Superstition, spoke to the Guardian and defired him, not to fuffer his Fryers to give fuch an Example to the Ignorant People, as to adore the Afs. The Guardian was a Pleafant Man, and feeing the Archbishop so Melancholy, only to make him laugh, told his Grace, that it was impossible for him to obey his Grace, without removing all his Fryers to another Convent, and bring a new Community. Why fo, faid his Grace? Because (replyed the Guardian) all my Fryers are He Asses. And you the Guardian of them (answered his Grace.)

Thus Priests and Fryers excite the People, not only to adore the Image of Christ, but irrational Creatures too, nay the very infensible (tho' vegitable, as they fay) Things. They give out, that the Nails of the Feet of Christ's Image of Calatras grow every Week; and the Clerk of the Chappel keeps a Box full of them, to give the Pairings to the People as a great Relick, which they kifs and adore, asif they were little Gods; and I kept my felf, when I was young, a piece of those Nails fee in Gold, hanging Night and Day on my Tanding.

Neck. So great is the Stupidity of the People, and so great the Ignorance of the Priests and Fryers, or rather their Crastiness and Coverousness, for I cannot believe, they credit themselves the

Stories, which they give out.

There is another Image of the Virgin Mary, called, la Aurora ; i.e. the Morning Day break, in the Convent of Franciscan Fryers, called Jefus of the Bridge, because it is near the wooden Bridge of the City. This Image was in great Veneration some Vears ago; and the Lay-bretheren of that Convent, were very much respected by all the People of that City, because, they had given out, that there was always one Laybrother in that Convent fo godly, that he was in high Esteem and Favour with the Virgin dela Aurora: But unhappily for that Image, for the Convent, and for the Lay-brethren of it, one of them who was Clerk of the Chappel of the Virgin, gave out in the City, that on her Festival Day which was the Tue day after Easter, the Image was to dance with him after Evening Songs were over. This uncommon Miracle excited the Curiofity of almost all the Inhabitants of the City, to meet there at the fixed Day; but the Crafty Fryers knowing, that the 20th. Part of the People could not fee it, upon fecond Thoughts, spread in the City, that the Miracle was to be continued for eight Days, or as they fay, all the Days of the Octava of the Virgin. So the first and lecond Day were appointed for the Noblemen and Ladies, and the rest for Tradesmen and common People.

When the Day was come, and the Evening Songs were over, the Image of the Virgin was in X x 2

the Middle of the Altar of her Chappel in a gilt fmall Chappel, richly Dreft, and all the Altar round about full of Wax Candles: Before the Altar a Scaffold was fet up for the Mulick, and for the Lay-brother, so when the Church was full of People, the Father Guardian made the Signal to the Brother to begin to dance, las Folias: i.e. the Follies, with the Castannetes, or cracking of the Fingers. The Fryer did dance a long while, without being accompanied by the Image: The People began to say, that the Lay-brother was a Chear, which being heard by him, he fell down upon his knees, and began to cry bitterly, and fay to the Image in an Innocent Stile; hear, young Madona, do not make me pais for a Cheat; you know very well, what you promifed me one Night, when I was combing the Wigthat my Coufin gave you: Hear, do you remember? you say nothing? Then by this Holy Cross, you shall pay for it. Now I will ask you to be as good as your Word twice more, and if you will expose me to be laughed at by the People here prefent, by my Faith I will fwear that you are the Cheat, and every body will believe me, and none for the future will care for you. O what Joy was it to the Fryer and the People, to fee the Image make a Reverence to the Brother! Now (faid he) you has, and let every one here present know, that you perform whatever you Promise. The Image, really began to turn round about for the space of Minutes. A reverent filence was kept in the Church, all were surprised to see so wonderful a Miracle, and no Body did dare fay a Word, but the good Brother: Who (when the Image cealed from from

from her Motions) turning to the People faid: Now you fee thegreat Esteem this Image hath for me. and because I love the Inhabitants of Zaragosas my own Life, I will ask a Fayour from my Image. for them, which if the refuseth, I have done with her, there are the Keys of her Treasure, and let her hire another Servant, for I am fure, no Body can be so faithful as I have been to her. Ay, she will think on it, before the lofeth me! Now the Favour that I beg of you for my Fellow-citizens of Zaragofa (turning to the Image) is; that you will take the Name of every one that comes and offers you the Charity of one Mass only (for I would not have them pay too dear for this Fayour) and enter it in the Book of eternal Life. My old Country Friends, do not think this to be a fmall Favour, for with it you may give a Fig for the Devil and laugh at him. Now let me fee, what Answer she gives me. Will you grant them this Favour? Then the Image lifted up, and bowed down its Head; at which Signal the People cryed out: Viva, viva la Virgen dela Aurora Let the Virgin of the Morning live: Or long live the Virgin of Aurora. This Miracle was Immediately divulged thro' the whole City, and for the fix following Days, the Church was crowded with People from Morning till the Dance of Folias was ended: But the Inquisitors finding the thing fomething odd, they fent the Secretary to the Convent at Midnight, with Order to take up the Lay-Brother and fearch the Image, which being done accordingly, he found an Instrument to move the Image with, which did come down under the Altar's Table, where another Lay-Brother did turn the Instrument: So the Cheat was found OLIV

found out, but too late, for in the fix Days the Image Harlaquin danced, the Fryers got four thouland Pieces of eight for Masses, as the Father Guardian of the Convent did own to the Inquisitors; and all that was insided on the two Lay-Brothers for this Crime, was to fend them into another Convent in the Country. The Convent lost a great Deal by this Discovery, for the People never went near it since, and the Community that was formerly Composed of a hundred Fryers is now reduced to thirty in all. This Dance of the Spanish Follies or the Follies of that Dance (for one made many Fools with it) did happen in 1703, of which I was an Eye Witness, for I went twice to see the Wonder of Wonders,

as the Fryers used to call it.

The Adoration of St. Mames in the Parish Church of St. Mary Magdelene, is an other Instance of the Priests Superstition or Covetousness. The Priests of the Parish with the Minister Doctor Parras, feeing that their Church was not haunted as many others, for want of a new miraculous Saint, pretended they found cut in a Rock the Corps of St. Mames who was a Shepherd, and fo making a gilt Box, they did put this Saint dreft Like a Shepherd into it with a pastoral hook and many Lambs, and Sheep made of Silver: The Box was placed on the Altar's Table under the Feet of a Crucifix ; and they exharted every one to worthip and adore him, celebrating his fingular Virtues with an Octava, or eight days of Festival, and eight Panegyrick Sermons. This invention was in 1709, and I was the first Year the feventh Preacher in his Octava The Novelty of a new Saint brought all the People of

the City, and many of the Country to adore him. Musick, Illuminations, Ringing of Bells, and publick Procession were in the most solemn and magnificent Manner observed, and performed during the eight Days, in which many and many Miracles were published, as Tokens of St. Mames's Power and the Affection he had for the People. I was, as well as the other Preachers, very much embarrased, having no History, nor publick Account of the new Saint's Life; But at last we found a new way to fatisfie the Priests of the Parish, and to extol the Virtues of their Saints: for we eight Preachers among our felves did agree to take for our Text every one of us, the Athenians Motto: Ignoto Deo, and to alter it for the Division of the Heads thus: Ignoto Pastori; and to imitate St. Paul, who did perswade the Athenians, that the unknown God by them was the very God; and perswaded the People that the unknown Shepherd of St. Mames, whom we began to adore, was the very Shepherd, who was to take care of his chosen Flock in Zaragoza. So upon this foundation, every one did endeavour to publish the Encomiums of the new Saint, which were all fictions out of our Heads. These Sermons were very much praised by Doctor Par. ras, Minister of the Parish, and by all his Priests, and being printed afterwards by the Heirs of Pedro Dormer, every Body bought them to be by them acquainted with the unknown ShepherdSt. Mames. All the while I was there after, I observed all forts and Conditions of People going to worship, and adore the Corner of the Box of the Saint, and when I left Zargeza, the Church and Chappel was very much improved by the Miracles wrought daily by St. Mames.

But the Bigotry of Priests and Fryers is fo great, that they are not fatisfied with adoring and worthipping Images of Saints and their Relicks, but they make the very Beafts to worship them alfo; this will appear by the daily Custom they have on St. Martin's Day. They publish and the People believe, what is written in the Life of St. Antonio Abbot, viz; that he was an Advocate for the Cattle with God; and therefore in the Church of St. Marin in Zaragofa, his Image is in the Middle of the great Altar with a Pig at his Feet: For the History fays, that he cured many Pigs. In Memory then, and Veneration of this Saint (whom we may call the Saint of the Beafts) The Magistrates of the City affift at the great Mass, and the Sermon preach'd on his Festival Day, and every Body recommends his Beafts to him, and puts them under his Care and Protection: And they have not only this Faith, but they give a publick Testimony of it. For that Day in the Morning and in the Afternoon, every one from the Archbishop to the Carrier, sends his Horses, Mules, Asses and Pigs to makethree Turns round about the Church of St. Martin: The Coachmen and Servants do endeavour to drefs the Beafts with the best Mantles, Collars of small Bells, and the Necks and Tails full of Ribbons, that they can get; fo whenthey have finished the third Turn, they stop before the Church's Door, and make a fort of aBow, and the Clerk of the Church, who is a Priest, gives them the Blessing, and a Bit of blessed Bread. Every Beaft is to pay to his Advocate half a Real of Plate, which is very much every Year; and not only the Beafts or Cattle of the City pay that Tribute, but all or almost all the Annald JE Cattle

Cattle of the Country, except the Sheep, for 20 Sheep pay only the Sum aforesaid. There are four Priests belonging to that Church, which are called: Commisarios de Bestias de St. Antonio Abad. Commissaries of St. Anthony's Beasts; and after his Festival, they take their Circuits thro' the whole Kingdom, they do not preach, but in every Town they go thro', all the Inhabitants of it bring their Cattle and Sheep into a large Field, and the Priest of the Circuit gives them St. Antonio's Bleffing, and receives the Tribute; afterwards he bleffeth the Waters, Grafs, Earth, and the very Straw the People keep to feed their Cattle: So if a Mule or a Horse is sick, they pray to St. Antonio, and many go to the Priest and defire him to say a Mass for the Beast, that it may, by the Help of it, recover its Health. The four ignorant Priests tell such Stories of St. Antonio and his Pig to the Country People and Idiots, that many poor filly Women, thinking themselves unworthy to approach near, or pray to the glorious Saint himself, pray before the Pig, make their Requests to it, and generously give it Ribbons and Trinkets; that by its Intercession their Beafts and themselves may be preserved from all Evil and Mischief in all time of their Tribulation, in the Hour of Death and in the Day of Judgment. These are their Practices, their Corruptions and their Abominations before the Lord.

But because this Anticle of Images, and the next of Relicks contribute very much to the Discovery of the Idolatries, and of the Bigotries and Supersitions of all those of that Communion, I shall not leave this Subject without giving an Account of some remarkable Images which are worshipped

and adored by them all.

They have innumerable Images of Christ, the Virgin Mary, the Angels and Saints in the Streets, in small Chappels built within the thickness of the Walls, and most commonly in the Corners of the Streets, which the People adore, kneel down before, and make Prayers and Supplications to. They fay, that many of those Images have spoke to some devout Persons, as that of St. Philip Nery did to a certain ambitious Prieft, who, walking thro' the Street where the Image was, was talking within himself and saying: Now I am a Prieft, next Year I hope to be Dean, after Bilhop, after Cardinal, and after all Summus Pontifex, to which Soliloquy the Image of St. Philip answered: And after all those Honours, comes Death, and after Death, Hell and Damnation for ever. The Priest being surprised at this Anfwer fo much a propos, and looking up and down he faw the Mouth of the Image open, by which he concluded that the Image had given him the Answer, and so, taking a firm Resolution to leave all the Thoughts of this deceitful World, with his own Mony, he purchased the House where the Image was, and built a decent Chappel in Honour of St. Philip, which now by the Gifts of pious People is fo much enlarged, that we reckon St. Philip's Church and Parish to be the third in the City, for Riches andthe Number of beneficiate Priefts, being 46 befide the Rector.

In St. Philip's Church there is a miraculous Crucifix called, El fanto Christo delas paridas: The holy Christ of Child-bed Women. Which is very much frequented by all People, but chief-

ly by the Ladies, who go there to be churched, and leave the Purification Offerings mentioned in the ceremonial Law of Moses. And as there is this Image, which is an Advocate of Women delivered of Child, there are also two Images who are Advocates of barren Women, one of the Virgin in the Convent of Recolet Fryers of St. Augustin, and another of St. Antonio de Paula: The first is called, the Virgin of the barren Women. The second: The Intercessor of the barren Ladies. This second Image is in the Convent of Victorian Fryers, and is kept in a gilt Box in a Chappel within the Closser, and the Door is always lockt up, and the Key kept by the Father Corrector. i. e. the superior of the Convent.

Corrector, i. e. the superior of the Convent.

These two Images, or rather the Stewards of them, work undeniable Miracles every Year, for no barren Woman goes to pray and adore these Images without coming Home with Child, for they are so sure by Faith, or Action, that they give out and make the poor Husbands believe, that they find themselves very much altered, &c. So if the Victorian Fryers publish one of two Miracles one Week, the Recolets do publish three or four the Week following, and fo they make good the Physicians saying, that there is no such thing as Barrenness, where there are such Images, and that exitus atta probat, &c. For no Woman, who goes to make three turns round the Box of St. Antonio de Paula, or adore the Girdle of the Virgin, is barren afterwards. But the Victorians get more Profit by it, than the Recolers; for all the Ladies, that are, or pretend to be barren, go to St. Antonio; and the common People to the Recolets. The Truth is that the Victorians are

well dreft and most commonly handlome Fellows merry and fit for Company, polite and great Game-fters, which are good Qualifications to pleafe intriguing Women.

Another Instance of their ignorant Practices is, their idolatrons Adoration of the Virgin Mary in Bed, on her Ascension Day the fifteenth of Au gust. All the Ladies of the Parish join all their Jewels and Ribbons on the fourteenth of that Month, and go to Church in the Asternoon, Month, and go to Church in the Afternoon, where the parish Minister with his Clergy, or the Prior of the Convent with his Fryers are waiting for them; then the Ladies to take a Refreshment (or as they call it, The Collation of the Virgin) go all together to the Vestry or to a private Room for Visits, and all are very merry for an Hour or two: Then the Superior chooses one of the richest Ladies, for waiting-Lady to the blef-fed Mary and fix Affistants under her, which must be unmarried young Ladies; and this honourable Employment is for one Year. The waiting Lady and her Affiftants, are to dress the Virgin and order the Bed with great Nicety, and affift every Day Morning and Evening during the eight Day's of the Festival at Church, and pay for a iplendid Dinner the eight Day's for the Clergy or Community, and they are obliged to serve at the Table, as an Act of Humility. So when every thing is settled between them and the Superior, they go into the Church, and every thing being ready, they let up the Bed which is made very near, and with Curtains of the best Brocado; the image of the best Brocado; the image of the Bed, by the waiting Lady and her Assistants, and covered with a Quitt which is very richly laced laced

laced round about The Bed is under a Canopy, and twenty four big thick Wax Candles are burning round it. When all is in order, the Evening-fongs begin, and after them, every Priest or Fryer, and the People after thein draw near the Bed, kneel down, fay a Prayer and kiss one of the Virgin's Hands with great Devotion. Thenext Day is the great Festival, which is celebrated with Musick, high Mass, a Sermon, Evening-longs. and a general Procession thro' the Streets. After which the fame religious Ceremony of praying and killing of her Hand is devoutly repeated by the Clergy and Laity; and these publick Demonstrations of Zeal and Devotion (except the Proceffion) are continued every Day during the Oc-Bicompleted by thut he do not the Insentionand

Another Practice like this, of paying Worship and Adoration to the Virgin Mother and her Child Fefus in a Manger, is observed on Chnist. make and eight Days after. But especially the Nans do fignalize themseves on this Festival, and that on which Jefus was loft and found again in the Temple; for they hide the Child in some feerer Place under the Altar's Table, and after B. vening Songs they run up and down, thro'the Garden, Cloifters and Church, to fee whether they can find the Innocent Child, and the Nun that finds him out, is excused for that Year from all the painful Offices of the Convent, but the is to give for three Days together a good Dinner to bil the Nuns and Father Confessor; and that Year the may go to the Grate at any Time without any Leave of Pear, for the doth not affift at the publick Service of Prayers: In those the has Liserey of Confeience that Year for finding the tolk Child Hapriy

Child, and the is often loft too at the end of the Year, by following a Licentious fort of Life.

These are in some Measure voluntary Devotions, and Adorations, but there are many others by Precept of the Church and Ordinances of leveral Popes, who have granted proper Services to feveral Images, with which Priests and Fryers do ferve and adore them, or elfe they commit a more tal Sin, as well, as if they neglected the divine and ecclefiaftical Service, and the due Observance. of the ten Commandments of the Law of God. I will give a few Instances of these Adorations by Precept, and with them I shall dismiss this present flyarions of Keal and Berevion (exceptuislant

There are in the Church of Rome proper Services granted by the Popes for the Invention, or Finding out of the Crofs, and for the Exaltation of it, land every Prieft, Fryer and Nun is obliged in Conscience to say these Services in Honour of the Cross and after the great Mass they adore the Crofs, and this is properly Aderation, for they fay in the Hymn: Let us come and adore the Hoby Crofs, &c. and the People do the same after them. They carry the Cross on the third of May, and on the great Litany-days in a folemn Procession to some high Place out of the Town and after the officiating Priest has lifted up the Crosstowards the South, North, West and East, bleffing the four Parts of the World, and linging the Litany, the Procession comes back to the Churchin Thefe Festivals are celebrated with more Devotion and Veneration, as to the ourward Appearance, than Pomp and Magnificence, except in the Churches dedicated to the Holy Coofe, where this being the titular Festival is con-Stantly

Stantly performed with all Manner of Ceremonies

as the Days of the first Class.

Again: There is another superstitious (tho' profitable to the Clergy) Ceremony in their Church, which they call the Adoration of the Peace of God, for which Purpose, they keep in every Church two flat Pieces of Silver, like a Smoothing-iron, with an Handle whereon are engraved the Figure of the Crofs, and the Images of the Apostles Peter and Paul; fo in the great Mass, when the Priest comes to break the confecrated Hoft, and puts the finall Part within the Chalice, and fays. Pax Domini sit semper vobiscum: That is: The Peace of the Lord be always with you (and this he fays, making the fign of the Cross on the Chalice) then the Deacon gives him the filver Peace, which he kiffeth, and the Deacon doing the same gives it to the Subdeacon, and fo it goes round to the Incenfer, and one of the Acoliti: i. e. those that carry the two Candlesticks. The other Acolitus, who hath the fecond Peace, comes to join both Peaces together, and having a filken Towel on his Neck, he goes to give the Peace to the Magistrates, all on their Knees, and to the Rest of the People, and every Body gives the Peace-offering in Mony, which is for the Priest that officiates. But the greatest Offering to the Crofs, of Mony and eatable Things is on the Sunday next before Eafter. That Day Priests and Fryers bless the Palms, or Olive Branches, and make of them finall Croffes, which, as they make the People believe, are the best Relicks against Lightnings and Thunders: So the People, willing to have fo great a Safeguard, together with the bleffed Branch of Olive-tree,

another Branch furnished with Sweet-meats tyed up with all forts of Ribbons, and some Pieces of filver too; and when they receive the blessed Branch and the Cross from the Hand of the Priest (after the Benediction is over) they leave the rich Branch; so in some parish Churches the Minister gets by it, eatable Things, Ribbons, Mony, and Wood for Firing for a whole Year; and the People think themselves very happy and safe for that Year with the small blessed Cross: But for all that, Many and Many are killed every Summer by

Flashes of Lightning & and blind and

There are proper Services granted to the Virgin Mary under the following Names. The Virgin of the Rose of St. Dominick, of the Girdle of St. Augustine, or the Rope of St. Francis, and of the Scapulary of Mount Carmel. All these distinguilbing Signs of the Virgin Mary, are celebrated by the Church and Fraternities of devout People, and adored by all Christians, being all Images and Relicks to be worthipped by the special Command of the Pope: Of which Precepts I will speak shortly arthe End of this Book, if there be Room for it. Now, by what has been faid, where can we find Expressions fit to explain the Wickedness of the Romifb Priefts, the Ignorance of the People committed to their Charge, and the idolatrous, nonfenfical, ridiculous Ceremonies, with which they ferve, not God, but Saints, giving them more Tribure of Adoration, than to the Almighty? I must own, that the poor People who are easily perswaded of every Thing, are not so be blamed, but only the covetous, barbarous Clergy; for these action of the contract of the

(the' many of them are very Blind) are not to be supposed ignorant of what Sins they do commit, and advise the People to commit: So acting against the Dictates of their own Consciences, they, I believe, must answer for their ill-guided Flock, before the Tribunal of the living God.

ARTICLE III.

Of their Relicks, and their Trust in them.

THE Council of Trent laid a Curse on all those that should not give the Honour due to the Saints, their Sepulchres and Relicks: But Priefts and Fryers, as divine Expositors of the Council, explain the Word Honour by this: Godly Worshipping and Adoration, and this is to set the greater Value on the Relicks, and get more Riches by them. And tho' the fame Council did command, not to receive any new Relick, without the Confent of the Bishop of the Diocess; they do not mind Councils in Matters of felf-Interest, and they make every Day, as they have Occasion for them, new Relicks of the Bones of a dead Horse or Dog, &c: As we shall see by and by. So it shall appear, that all the Relicks are only a Colour and Pretence for Priests and Fryers to get Mony.

As to the famous celebrated Virgin of Pillar, the greatest Relick is to have none, by which they preserve the Admiration of the People for the holy Image made of heavenly Matter, which was never touched till this Day: But they give (as I have said already) for Relicks, the Dust, and small Bits of the Stones they took from the Wall,

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when they made an Hole to shew through it the holy Pillar, on which the Image stands. But we must observe by the by, that the Hole being no bigger than the Circumference of a small Plate, and being made these 1600 Years and more, all which time, they have been bestowing Relicks of the Dust, and Stones to every giving Person: It is a Wonder, that the Virgin's Chaplain has always a good Stock of it. But the People are not furprised at it; for the Chaplain gives out, and it is printed in her Book, that the Dust and Stones are always kept up in the same Quantity by a Miracle, and that the Image will continue this Miracle for the Comfort of all Christians to the end of the World, and that then, the same Angels that brought the Image from Heaven, shall come to take it up again; for no heavenly Thing can be expeled to the final Conflagration.

Belides this fort of Relicks, the Popes have granted free and full Indulgence, and Pardon of Sins to all those that should have either a Rosary, or Medal touched by the Image of Pillar, and fuch an Indulgence serves once in the Life of the Perfon that keeps one of those Relicks, and once more at the Point of Death: So the Chaplain has Business enough every Day; for there is not one living Person in all Spain, Ibelieve certainly, that has not a Relick of this fort, i. e. for the Trouble of touching the Medal, or Beads, or any other Thing with the Image, the Chaplain receives a voluntary Gift: So he makes Relicks of every Thing. But as to the rich People, the Chaplain nieth them with more Respect, to get the more from them: For he gives them a Piece of an old Mantle of the Virgin, I mean of one that has

been

been once on the Image, and fuch a Piece is esteemed highly by the Rich, as a Thing that has touched the Image a long time. And when any of the rich People are sick, they send for a whole Mantle to put it on the Bed, and if the Sick recovers, 'tis thought that' tis a Miracle wrought by the Mantle. And they pay a Pistole for every

Day they keep the Mantle in the House,

As to the Lignum Crucis or the Wood of the Cross, on which our Saviour suffered Death, I suppose that every Body knows, the common Opinion of the Romans, that is, that it groweth every Year; so no Wonder if there is so great a Quantity of it in the World: And I am sure, if all the Bits and Relicks of the holy Wood could be gathered together in one Place, there would be Firing enough for a whole Year for a great many Families: But this is so well known by all People, that I need say no more of it; and I shall treat only of the Relicks, that I saw my self, or read of in the Book called, Flos Sanctorum: where an historical Account is given of the Lives and Relicks of Saints, and of the Miracles wrought by them.

In the Cathedral Church of St. Salvator, the Chapter keeps with great Veneration the Bodies of St. Peter Argues, and St. Dominguito. The first was born in a Town called Epila, distant 21 Miles from Zaragosa, and by his Learning was promoted to one of the Prebends of the Cathedral, and was murthered within the Church after Mattins or Midnight Songs, as he was going to the Vestry. This sacrilegious Murther was the Occasion of a long Interdictum: For some said, it was committed by Order from the Governor of the City, for Jealousie; for the said Saint was at that

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time Confessor of his Lady, and more than Confessor too, as malicious People said. The Repufened by this Accident, The Prebendaries gave out, that Peter Argues was a pious, godly Mini-ster of J. C. and that he was murthered by some Infidels, that were incognito in the City, and that he had wrought many Miracles after his Death, as appeared by Certificates from the Perions healed by his Influence in Heaven. The Chapter found great Opposition among the Nobility, and to stop at once the Mouths of the People, they did resolve to send one of the Preben-daries to Rome, to sollicit the Canonization of St. Peter Argues, and give 100000 Crowns to the Pope, which is the Sum settled by his Holinels for the making of a Saint; which was accordingly done, and the Brief of his Canonization being come to the Chapter, and with it a Bridle for malicious and blasphemous Tongues; the Chapter, all the Clergy fecular and regular, and the whole City, did celebrate the first Festival of their new Saint. His Body having been embalmed and preserved, was shewn to the People. Many ear-nestly begged some Relick, but the Body being whole, the thing could not be granted: But many Bigots went to scratch the Ground on which the Saint was murthered, and kept the Dust for a great Relick. The Town of Epila did contribute for the building of a magnificent Chappel to the Saint, and the Chapter built a noble Monu-ment for his Body. The filver Box wherein the Body is kept, is placed under the Altar; there by the Archbishop, and the third by the Vice-Roy,

Roy, and no Body can fee the glorious Body without the Concurrence of the three Key-keepers; and tho' I was three Years and fome Months in ecclefialtical Duty in the Cathedral, I could not have the Satisfaction of feeing the Body of our Concolega, as the Chapter calls him: And I Prefume there must be something extraordinary in the Case, for all Relicks and Bodies of canonized Persons, are generally shewn to the People: But to satisfie the Publick, there is behind the Altar a Statue of the Saint made of Marble, and the People use to take three Turns round the Altar, and kiss the Pole of the Statue's Neck, and kneeling before the Altar, they pray by Faith to the incorrupted Body of the glorious Martyr St. Peter Argues.

As to St. Dominguito, he was a Singing-boy of the Cathedral, and his whole Life was full of Wonders in working Miracles; fo after his Death he was beatified, and after canonized; but this Saint is not much in Veneration, and he has only a private Feltival folemnized only by the Singing-boys of the Church. His Body (as they fay) is still uncorrupted, and I saw it thro' the the Glass of his Box several times.

In the parish Church of St. Laurence, the Beneficiates have in great Veneration the Head of that Martyr, who (as the History of his Life reports) was born in the City of Huesca distant 36 Miles from Zaragosa, and afterwards suffered Martyrdom at Rome. How many Bodies St. Laurence had, I do not know, for (tho it is certain he had but one Body and one Head) there are two whole Bodies of the same Saint, one at Rome, and another at Huesca, and seven Heads, in

in the City of Zaragofa: He is called the courteous and civil Spainard; because, when St. Vincent (who was also a Spainard, born in the City of Valencia) suffered Martyrdom at Rome many Years after St. Laurence; as he had been a great Devoto of Laurence, his Body being ordered to be put in the fame Sepulchre and Coffin with St. Laurence's; as the People was going to put it at the left Hand, St. Laurence's Body moved to the Left, and left the Right to St. Vincent, which was a Piece of great Civility and good Manners; therefore ever fince he has been called: El Cortes Espannel To the Honour of this Saint, a magnificent Church was built, and dedicated to his Name at Rome, extra Muros, or without the Walls; which at this present is called St. Laurenceentra Munos: His Body is kept there with great Veneration, and many Indulgences are granted to those that visit that Church, as may be feen in the Pope's yearly Bull: And because this Saint suffered Death in so cruel a Manner, as to have his Body roafted upon an Iron Grate, and when one fide was roufted, he faid to the Tyrant: Come, eat of this Side, for it is ready roafted; therefore as he underwent the Flames of Fire on Earth, the Popes have granted a Privilege to his Church, that all those that go to vifit his Sepulchre, may take a Soulout of Purgatory redcem it from the tormenting Flames of that dreadful Place. There is one whole Body of his Rome, as the History of his Life and the Martyrologium of that Church testifie, and alat has

have the Tooth acke, and there is not one Church, per Convent without a Tooth of this Saint; for that

that if all her Teeth were gathered together, I believe they would make half a Million.

I could give so many other Instances of the Multiplicity of Legs, Teeth, Arms, &c. of one and the same Saint in different Places, that the Reader must needs be surprised, unless I give him an Account of the Custom the Popes have in making all forts of Relicks of whatever Saint they please.

When a Church, Convent, &c. begs of his Holiness a Relick of any Saint, and it cannot be found, or is already granted to some other Church, He sends for a Head or an Arm to some Church-yard, and baptizes it with the Name of the desired Saint.

I might have faid much more upon each of thefe Articles, and there are some others I have not yet touched on: But for all these Things I shall refer the Reader to another Book, which I intend to write on this Subject (as I before hinted) if my poor Endeavours in this one be fo fortunate as to please the Publick; and if they do not (as I have too much Reason to fear) I have said more than enough already: So I conclude all, beleeching the fupreme Disposer of all things to grant, that all who take this Piece into their Hands may read it with as much Candour and Piety, as I have written it with Sincerity, Truth, and a Defire of doing them good; that those of this Nation, who as yet lie blinded with Romish Errors, may see the great Difference between Popery discountenanced in Ireland, and triumphant in Spain, and know what imperious Lords, they would foon find their now humble Priests meramorphosed into, if they should ever be fo unhappy, as to have this Kingdom in the Condition they wish it; and lastly that all among

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mong us that are already enlightened with the Truth, may feriously ponder with themselves the Extraordinary Bleffings they enjoy above their neighbouring Countries, and pioufly acknowledge with the Prophet: That their Lines are fallen to them in pleasant Places. Here none are afraid of being hurried out of their Houses, to loathfome Dungeons and horrible Deaths; without any Reasons given to themselves or any Body else: Here Gentlmen are under no uneafy Apprehenfions of having the Sanctity of their nuptial Bedsviolated by the fecret Intrigues, or their Children reduced to Poverty by the rapacious Avarice of profligate Men; here the innocent Virgins may contentedly enjoythemselves, without Fear of being drawn by the fanctified out fide of debauched Hypocrites, into Difhonour in this World; and endless Mifery in the next: And what is the Crown of all, the Gofpel, that Fountain of living Waters is open to all that please to come and drink; and our divine Religion clearly explained to the meanest Capacity, and the Truth of it evidently demonstrated by the greatest Geniuses the World has ever seen: And all these Blessings supported by a Prince, and defended by an Army, that thoroughly understand the Value of those Liberties, and the Excellency of that Religion they protect; for furely if in spite of all these Mercies, we plot our own Destruction, and force our Way to Hell through all the Bars' God has fet in our Passage, our Punishments in the next World will be as much superior to those of other Nations, as the Almighty's Care to prevent our ever fuffering any has been.

car they begoning on your means that: I shope Little, insystemouth ponder sympthesisters the Expansional Manual show copies above then neighbouring Countries and prouds actorowledge with the Prophets That their Ever are fallen do rhere in phagas Planer Beer none we a. draid of he ne harmed one of their Houses, roleath. tomot biageous and houndle Deaths, without any Realons given termendelves are my mody elle Here Sentimen are mider no nucaty Apprehensis o Sot having the Sanchity of their migrial Beds vin Incolor he force by dence on their Children reduthe color of the product apacions of whice of profit garo Vien; here the lunocent Virginsmay contenrediventor shemielves without ear of being drawn by the fandlified out fide of debauched Hypocrites. into Differences in this Worlds, and endlets Milery in the page Andwill is the Crown of all the Conta position counting the first open to all that picale to come and drink a and out a vine Religit on or or a captamed to the meaned Capacity, and the frust of it evidently demonstrated by the greates Geniules the World has ever feen; And Whole Bleffings fipported by Harrice, and defends of by an Army, that thoroughly inderland the that the flower of the policy of the first that of all their Mercreen more or own Definition and force out. Way at Melt this agent all the Bass God has for my our Patients, our Pennihment wie alone or committee as much furnished as a right or other Nations, as the Alunghiy at the County cost on ever delication and this beet.